America

A CATHOLIC REVIEW OF THE WEEK



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DETROIT

THE SOVIET CHALLENGE AT LAKE SUCCESS

The western world must regain the initiative
ROBERT A. GRAHAM

STUDENT CONFERENCE AT PRAGUE

Report by a delegate
MARTIN M. McLAUGHLIN

SHALL WE KEEP THE FAITH WITH YOUTH?

The task of home and school to offset delinquency
SISTER DOLORICE

GENOCIDE

A measure of twentieth-century morality
ANEDITORIAL

ANNUAL BOOK SUPPLEMENT

IN TWO PARTS: SECTION I

make up our Christmas offering in the books we bring you in this first year of our existence.

To make "full" the special joy of all who follow Christ, Father McCorry wrote his sparkling essays on spirituality published in MOST WORTHY OF ALL PRAISE. Reviewers are enthusiastic about his notable success in intensifying this joy for the laity and the religious.

There could hardly be more radiant joy than that of "intensely personal talks with Christ." Thus one reviewer characterizes the meditations in Father Moore's THE DARKNESS IS PASSED. The chapter on Betblehem alone makes the book a gem for Christmas. To read it is to be transported to the celestial peace of Christ's coming.

Hailed by reviewers for the "understanding" it gives, Father Monaghan's UNDER THE RED SUN reveals, in the very midst of war's horror and suffering, gleams of the same peace sung by Bethlehem's heralding angels. The magnificent loyalty and courage of the Filipinos and Americans in his thrilling narrative is rooted in those ideals of right and justice that are the very essence of Christ's peace.

Each of Father Gannon's brilliant speeches collected in AFTER BLACK COFFEE (just published) is a persuasive plea for the tolerance, understanding and good will among individuals and nations, without which there can be no peace on earth.

The faith which affirms that "the least important human being possesses a right assuring his liberty against all the world," is the keynote of Thomas F. Woodlook's THINKING IT OVER (to be published for the New Year). This selection of papers from his columns in The Wall Street Journal brilliantly defends man's natural rights, whose guarantee is inseparable from the joy of lasting peace.

(More information about these books can be found on p. xxxi, the inside back cover of the Book Supplement.)

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Strikes and the sovereign power We are getting no coal mined, and throwing something less than light on the elusive moral issue involved in the case of the USA vs. John L. Lewis, by invoking, as several commentators have been doing, the analogy of Mr. Coolidge's Boston police strike to prove to the miners the heinousness of their crime "against the public interest." Every strike, after all, affects the public interest more or less seriously. That is why a strike is properly likened to an epidemic private war, which may of course be just or unjust. That is why no strike is "justified" morally where the good sought by the strikers is not of sufficient importance or urgency to outweigh the claims of the public to uninterrupted satisfaction of their needs. But policemen, like congressmen, are clearly public servants. A strike by either would clearly paralyze or seriously inhibit the exercise of sovereign executive or legislative power by the state. They represent and implement the supreme authority of the state, which is to govern. It is far from certain that the wage-earning coal miners, even under a regime of government operation of the mines, emergency or no emergency, are to be classed as "official" employes and hence accused of lése-majestè, compounding their alleged violation of social justice, when they go on strike. Significantly, even government counsel in the Lewis case seem divided and embarrassed on the point. Obviously not every act of a sovereign power is an exercise of sovereignty, as not all a sinner's acts are sins. A sovereign may even sin against social justice himself (by not paying his employes, official or otherwise, a living wage, for instance), and surely derives no immunity to the sanctions of the moral law from the fact that he is sovereign. Mr. Lewis may well have been guilty of contempt for the sovereign majesty of our courts. But the case for or against his miners rests on other ethical grounds, touching only remotely the prerogatives of sovereignty. The strikers' claim to adjudication of their demands on their just merits can only be further obscured or prejudiced by comparing them to policemen.

Coal operators' dilemma A difficult choice in policy awaits the members of the Southern Coal Producers Association, who are at present caught between John L. Lewis and the Government. Meeting in Washington on December 3, they rejected the proposal of their president, Edward R. Burke: conciliatory from their point of view, though certainly not so from the standpoint of Mr. Lewis. Mr. Burke asked for the resumption of negotiations between the miners and Mr. Lewis, after the miners had gone back to work on the basis of a contract which existed before the Government seized the mines. They were reported as "adamant" in their refusal to go along with Mr. Burke's idea. Yet at the same time the operators are being subjected to strong pressure

to resume negotiations from Cleveland banking and financial interests, headed by Cyrus S. Eaton, Cleveland banker. Mr. Eaton has voiced grave alarm over the possible crack-up of our own domestic economy as the result of the miners' continued idleness, coupled with the growth of communism abroad. We doubt if the last-mentioned development ever has seriously occurred to the majority of the operators; but it is grim reality that cannot be ignored. All concerned in this three-cornered contest, whatever policy they may see fit to adopt, are bound before God and man to consider not only what the country has to suffer from a mistake. It is not surprising that Mr. Burke has resigned from his post.

U. S. and Spain If General Franco is the political realist he is reputed to be, he must feel like having a Te Deum sung in Burgos Cathedral every time his regime is denounced by other Powers. Spaniards have had more than their fill of "intervention"; and nothing could more strengthen Franco's hand than threats of an intervention which would inevitably arouse fears of either communism or civil war. The latest démarche by the United States in the UN is a cavalier invitation to Franco to step down, with an implicit exhortation to the people of Spain to unseat him-without indicating just how the people of Spain are going to do that. Without holding any brief for the Spanish dictatorship, one cannot, nevertheless, but be disgusted by the hypocrisy which demands for Spain freedom of religion, speech and assembly and free elections-freedoms which are unknown in the country which has most vociferously led the anti-Franco chorus. Would the UN, to be specific, admit that Spaniards enjoyed freedom of religion if they were granted "freedom of non-Catholic worship and of Catholic propaganda"? Catholics in the lands behind the iron curtain would be glad to exchange their "freedom" for the "oppression" practised on Spanish Protestants. It is very doubtful if the American resolution will have any other effect than to waste still further the time of the United Nations. One basic fact must be obvious: Britain will not tolerate any move in regard to Spain that would give room for communist domination of the peninsula; she does not want her Mediterranean life-line to "burn at both ends." And in that policy, given the present alignment of world power, she can count on the backing of the United States. All this pecking at the mote in Franco's eye is only a distraction from the beam in the Soviet eye.

Confidentially... The Senate War Investigating Committee might have its terms of reference better defined. Political fishing expeditions are of course no unmixed evil in a real democracy, where the party in power must be prepared to assume, before Congress and the people, full responsibility for its administration of the public

weal and wealth. But the Meader report to Senator Kilgore's Committee, on American Military Government in Germany, kept "confidential" understandably until its exploitation value for partisan purposes became apparrent, highlights the danger of indiscriminate general snooping by the legislative. For the misconduct of our troops and officers the War Department may rightly be called to account, and to our public shame, if that will help. But when the Committee's report lays it to the "charge" of the Administration that we are according the sacred right of asylum in our German zone (cf. AMERICA, November 30, p. 231) to "400,000 Balts, Poles, Yugoslavs and other nationals" who refuse to go "home" to Soviet Russia, it surely passes the border of its competence, to say naught of its reasoning and ethics. America has been fighting a noble non-partisan battle before the United Nations in defense of the moral principle which the Meader report would now make matter for reproach. It is no wonder Senator Kilgore himself feels that this fresh omen of disunity on essential policy may "completely wreck" our moral position before an anxious world. Let it be admitted, if proved, that our generosity has been abused, that our immigration and repatriation techniques have been awkward, haphazard, even hopeless. But confidentially, investigating committees ought to be equipped to recognize a moral law when they see one. Like the rest of us, they are sworn to serve it, not to sabotage it.

Trial of Monsignor Tiso From all appearances, the customary communist holiday is being elaborately staged in the proceedings of the Slovak National Council, which is trying the Very Rev. Dr. Joseph Tiso, priest-president of the former Republic of Slovakia, at Bratislava. Even under the theory that, as charged, he did to some extent collaborate with the nazi overlords, it is utterly fantastic that he should be indicted, as in the case, with 111 crimes. The court has overruled defense objections to the effect that it was prejudiced, but such an overruling means nothing, when the court is in a position to impose its will by sheer force regardless of arguments or justice. And this is precisely the situation at Bratislava. Monsignor Tiso's defense has made the very reasonable request that he should be tried before an international tribunal and his political status be defined. In actual fact, his regime was recognized by Russia, the defense point out, in 1940. It is likewise claimed that his regime, while it lasted, obtained the wholehearted support of Lutheran

leaders in Slovakia, in spite of the religious differences. One thing appears abundantly certain. Monsignor Tiso enjoyed the enthusiastic support of the majority of his own countrymen, and symbolized for them the emergence of Slovakia as an autonomous country. If any international order is to retain its self-respect, it should grant an international trial, and thus put a speedy end to even any semblance of religious persecution, poorly masked as it is under the guise of a purely political procedure.

Toward a Soviet Rumania There were protests from Rumania's dying democratic opposition. Nevertheless, King Michael formally opened the newly elected Parliament amidst a fanfare of pro-Soviet cheers from the attending deputies. The youthful monarch reaffirmed once again his country's adherence to Soviet foreign policy and hinted at a Soviet-inspired nationalization of Rumania's main industries and banks. The opposition, comprising the National Peasants of Juliu Maniu and the National Liberals of Constantin Bratianu, was significantly absent. The announced reason for its abstention was insufficient representation in the Cabinet of Premier Petru Groza. In reality the two absent leaders, men with long liberal and democratic records, have consistently opposed growing Soviet interference and organized terror against the majority of the Rumanian people. This stand was supported by our own State Department and the British Foreign Office, which persistently intervened on behalf of the Rumanian opposition parties. But the net result was far from satisfactory to two other Powers on the Allied Control Council in Rumania. Even though King Michael timidly asserted that his Government "will develop political, economic and cultural relations with the United States and Great Britain," there is little illusion in American and British circles as to how far this development can really progress. Whereas the Soviet member of the Allied Control Council, Marshal Fedor I. Tolbukhin, showed up with his staff at the opening of the Parliament, American Brigadier General Cortland Van Schuyler and his British counterpart, Air Marshal Donald F. Stevenson, remained away. Rumania, like other countries in the Russian sphere of influence, is being rapidly subjected to systematic Sovietization.

Polish pastoral and democracy One doesn't discuss elections in Eastern European countries today without running the risk of denunciation by supporters of the regime in power. The violent reaction to Cardinal Hlond's letter, read in all Catholic churches in Poland on October 20, demonstrates this fact (cf. AMERICA, December 7, p. 255). Yet close examination of the pastoral reveals that no offense should be taken by any who accept the basic principles affecting popular participation in government. The Cardinal refrained from determining in detail what parties or candidates were to be condemned. He simply developed the principles of democratic government as indicated by Pope Pius XII and left the rest to the people's moral sense. The fundamental issue is clearly stated:

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President, America Press: Gerald C. Treacy Business Manager and Treasurer: Joseph Carroll Promotion and Circulation: Gerard Donnelly Business Office: 70 East 45th Street, New York 17, N. Y. Two tendencies toward transformation are at present shaping themselves: one seeks to build the life of the country on solid Christian foundations; the other seeks deliverance of the world in the omnipotence of a godless and materialistic State.

Genuine democratic organization can protect a nation from the latter course. Democracy "consists in calling all the citizens to take part in governing the country." In a truly democratic organization of society, the citizens "appoint those whom they trust to act for them in the worthy fulfillment of their civic duties." Consequently elected officials "do not exercise this right in their own name but in the name of those who conferred the power upon them." Intelligent exercise of the franchise is therefore a condition of democratic survival, for

elections are a legally defined means of expressing political tendencies and of making known one's attitude toward public affairs and toward the rulers of the country.

Catholics particularly should remember that

they may neither vote for nor put themselves forward as candidates for electoral lists whose program or governing methods are repugnant to common sense, to the well-being of the nation and the state, to Christian morality and to the Catholic outlook.

Behind the smoke of controversy generated by extremists of both Right and Left, there is growing a body of solid Christian thought on the nature of true democracy. When the smoke clears away, the letter of Cardinal Hlond will be remembered as having substantially contributed to that thought.

Minority persecution in Czechoslovakia problem of the so-called "exchange of population" now under way in Czechoslovakia, has proved to imply far more than the mechanics of resettlement. This vast transfer of human beings from one country to another, viewed in the light of fundamental human rights, is nothing less than political persecution. The Prague Government and its sub-branch in Bratislava are currently engaged in a "re-Slovakization" of some 100,000 Hungarians who have the misfortune to live in present-day Czechoslovakia. It is difficult to draw ethnographic boundaries in Europe, especially between such small peoples as Slovaks and Hungarians. According to the new policy, the Sovietoriented Czechoslovak republic recognizes only Slav nationals as its citizens. The Hungarian Government in Budapest, under compulsion no doubt, has agreed to take thousands of Hungarians now living in Slovak territory. For the sake of history, we should recall that they have been there for centuries. They are deeply attached to their soil, and are, like the Slovaks, Catholic and anti-communist. Now these people are ordered to move into Hungary or become "Slovak" again. This requirement of "re-Slovakization" makes no sense, inasmuch as these Hungarians never were Slovaks or Czechs. Such forcible assimilation must, as one can imagine, exercise terrific psychological and physical pressure upon the defenseless Hungarian minority. They are, in fact, deprived of human and civic rights unless they submit to the racial policy of the Prague Government. It is worth noting that in the former Austro-Hungarian monarchy the Slav minorities suffered various degrees of oppression. Yet no one tried to exterminate either Slovaks or Czechs. The great ideal of the elder Masaryk is being rapidly obscured by his successors, who adopt nazi methods in persecuting national and religious minorities.

Federal aid to education Dr. F. Ernest Johnson, editor of the Information Service bulletin of the Federal Council of Churches of Christ in America, devotes the November 30 issue to "Federal Aid to Education. Why, How Much and to Whom?" It is an eminently fair and balanced presentation of the complex issues involved. Of the three bills that will undoubtedly contend for approval in the 80th Congress, S. 181, the Hill-Thomas-Taft Federal-aid bill, in effect excludes non-public schools from its benefits, whereas S. 717, the Mead-Aiken bill (revised), and S. 2499, the Murray-Morse-Pepper bill, include non-public schools in their benefits. The National Education Association is fighting for S. 181; the American Federation of Teachers (AFL) endorsed S. 717 by a decisive vote at its 1946 convention and also endorsed the principles of S. 2499. The Catholic position, as Dr. Johnson pointed out, favors Federal aid as a public policy (as long as it can be safeguarded from Federal control), but opposes any proposal that excludes Catholic (and other non-profit private) schools from benefit. On the other hand, the Protestant position is one of vigorous opposition to Federal aid for parochial schools. In general, says Dr. Johnson, this position coincides with the secular position-a revealing acknowledgment and a correct one. Protestant appeal to the principle of "Separation of Church and State" is often based on the secularist reading of the First Amendment to the U.S. Constitution, which makes it out to be an instrument for keeping American society free from religion. Often, too, that appeal cloaks the real Protestant opposition to Federal aid for parochial schools, which, in Dr. Johnson's words, is "a deep fear of the extension of Catholic control not only in education but in other areas where church-state relations are involved." He thinks such a fear might eventually be removed by a more convincing statement "of the Catholic position as relevant to a non-Catholic state." That statement will not long be delayed.

Army's six-months' training plan Addressing a recent meeting of the Eastern Association of College Deans and Advisers of Men, Dr. Francis J. Brown, staff associate of the American Council on Education, said plainly what has been on our mind ever since the Army cut its demand for a year of universal military training down to six months of basic training, followed by six months of further training in colleges and vocational and technical schools. This six-month plan, Dr. Brown maintained, "is an admission that it is not military skills that are important, but the indoctrination of attitudes. And even more, it enlists the cooperation of established educational institutions in the indoctrination of the inevitableness of war-that armed might is the only basis of world organization." That this has been the controlling motive of the War Department for a long time appears

from its consistent unwillingness to consider any substitute plan that was not "compulsory" and "universal." The reason was often e phemistically expressed in Washington's fine words, "that every citizen who enjoys the protection of a free government owes not only a portion of his property but even of his personal services to the defense of it"-which establish no principle of universal military training in peacetime. What the Army has wanted from the beginning, nevertheless, is the military indoctrination of all the youth of the country. "This," says Dr. Brown, "is at the very time when we are struggling to form an effective international organization for world peace. It is sheer hypocrisy to assume that we can at one and the same time counsel our youth in the skills and attitudes of war and yet build in them a will to peace—the only defense against the hideous self-destruction of atomic and germal warfare." None of us wants unilateral disarmament, but none of us should let the Army militarize the nation as the sole substitute for world disarmament.

Jubilee in Oxford Catholics have their second jubilee of 1946 this month in the University founded seven hundred years ago by Catholics for Catholics. For Campion Hall, in October, it was a golden jubilee. In 1896, when Catholics were allowed to go to Oxford, the Jesuits were in the full, centuries-old Oxford tradition when they founded a house there for students of their own Order. Their Hall-leased appropriately from St. John's College, of which Blessed Edmund Campion, Jesuit martyr under Elizabeth, had been a member-was quite as much at home in Oxford as the old medieval Benedictine cells still standing at Worcester College. The Catholic Workers College is celebrating its silver jubilee. Founded in 1921 with three students, an endowment of some sixty dollars, and unbounded hope and enthusiasm, it has more than fulfilled the expectations of its begetters. Its students are hand-picked from the mines, factories and shops of Great Britain. They spend two years at Oxford, and take the usual courses of lectures, tutorial work and examinations, supplemented by lectures at Campion Hall on the Christian social order. They are to be the leaven of English unionism. Campion Hall and the Workers College are a notable tribute to the energy and courage of the small but indomitable body of English Catholics. Ad multos annos!

Investigating housing The realty men and builders have called for removal of all controls on the housing industry. They insist it is impossible to control one factor of the national economy when other related factors have gotten out of line. The only solution, they say, is to let building prices and trends take their natural course. The minimum they look for is an all-around fifteen-per-cent increase in rental ceilings. On December 11 the Senate Small Business Subcommittee goes into a huddle on the matter of removing controls. The relation of decontrol to the veterans emergency housing program is the main issue. Some investigating and fact-collecting can be profitable, and if Senator Stewart's subcommittee succeeds

in showing just which factors have helped and which hindered the housing effort the investigation will not be in vain. There is real danger, however, that investigation of housing may turn out to be little more than a making much of mistakes and oversights in the governmental housing program. That would be unfortunate. There are other things which should be known. For example: what hardship have landlords suffered from rent control; what measures are builders taking to bring housing prices within the reach of middle-income groups; how do builders expect to construct rental housing for low-income groups if they have to have \$80 a month rent to provide them with "incentive"; how can the lower income groups be helped save by a large-scale public housing program? The answers to these and similar questions would be of great assistance in charting a course calculated to give our country the homes it needs.

Education in the Bavarian Constitution The new Bavarian Constitution, which was passed in the Constituent Assembly by 136 to 14 votes and overwhelmingly approved by the people in the December 1 referendum, makes such fair and just provision for the rights of parents and for the role of religion in education that it is instructive reading for American educational circles. In Part A of Section III, on the "Educational Rights of the Parents, the State and the Church," the primary right of parents to decide upon the education of their children is fully recognized and guaranteed. The problem of religion in education, which is agitating many people in the U. S., is thus disposed of in Articles 98 and 99:

In all schools respect for the religious convictions of all must be practised. Religious instruction is a regular feature in the curriculum of all elementary schools, vocational schools and high schools. It must be given in accordance with the principles of the respective denominations. No teacher may be compelled to give religious instruction, nor may any teacher be prevented (by the school authorities) from doing so. Teachers need the authorization of their respective religious authorities for giving religious instruction. The necessary classrooms must be provided. Attendance at religious instruction and religious services and ceremonies depends on the will of the parents; for students over 18 years of age, on the will of the students themselves. For students not attending religious classes, instruction on the generally recognized principles of morality will be organized.

In its statement on the "Ultimate Aims of Education in the Schools," the Constitution says in Article 100:

Schools must not only dispense knowledge and skills but must also form hearts and build characters. The ultimate aims of education are: respect for God; respect for religious convictions and for the dignity of man; self-control; sense of responsibility and willingness to assume responsibility; readiness to serve; and openmindedness for everything true, good and beautiful. Students must be educated in the spirit of democracy, in love and devotion to their Bavarian homeland, to the German people, and in the spirit of international understanding.

This remarkably fine statement gives ground for the hope of a new, Christian and democratic Germany.

Washington Front

The most snobbish men's shop in the Capital advertised cigarette holders at \$35, shaving-brushes at \$20, pajamas at \$38.50 and better silk handkerchiefs at \$10. The society editors prattled of ermines and sables at cocktail parties. State dinners, forgotten during the war, were on again at the White House.

It seemed a brave show that Washington tried to make for the oncoming Christmas season, but early December found it in truth a dismal place. John L. Lewis' coal strike left most people in the Government grim and guessing, and the gloom, even in this city used to one crisis after another, weighed heavily. Prolonged battling with Soviet Russia over world arms limitation and inspection had officials shaking their heads. The State Department was trying to keep suspicious Republican Senatorial investigators out of Germany, and reports grew of flagrant moral conditions among U. S. troops there.

Still another storm blew up in housing, the dwellingsfor-veterans program was bogging down and the whole affair was dumped in President Truman's lap. Business dips in some lines worried economists. And budget experts strove to trim the next fiscal year's spending to below thirty-seven billion dollars, or four times the size of the largest pre-war peacetime budget.

The Government-versus-Lewis battle overshadowed all

else, of course, and all private indications at the White House backed up public pronouncements that Mr. Truman was indeed prepared to fight to a finish this time. As this is written, at least three other possible actions, beyond the contempt of court proceedings in which Mr. Lewis was found guilty, are being considered.

First is further court action to punish leaders of the United Mine Workers, including district leaders, under the Smith-Connally law of the last session of Congress. Second is direct action by the Government to get coal out of the ground by strip- or surface-mining—perhaps with the Army. Third is the possibility of specific new legislation to meet critical national situations of this type.

The UMW strike scarcely was needed to make the whole subject of revised labor law the No. 1 project of the new Republican-controlled Congress, but it made it doubly sure. At this point none could predict how drastic such revision would be, but a flurry of bills will tumble down on the labor committees of both Houses. A tug-of-war is forecast between Republicans who wish to be moderate, and who realize that much of the party's new strength is in large-city industrial areas, and those who view the Nov. 5 election as a "mandate" to whip the unions.

A new Case bill (vetoed by Mr. Truman last summer) is fairly sure, and there will be moves to outlaw the closed shop, forbid collective bargaining on a national or industry-wide basis, amend the Wagner Act, establish federal labor courts and a wide variety of mediation and fact-finding boards.

CHARLES LUCEY

Underscorings

In our issue of November 9 we published available statistics on this year's Catholic college enrolments. Some people have thought the *omissions* were glaring and a little invidious. What is perhaps not adverted to is that statistics and other significant news of our Catholic institutions are rather difficult to get, even when requested by letter. Certainly the only favorites we play are those who supply us with information that can be used in "Underscorings."

▶ Here is a second batch of figures on Catholic college enrolments. A good number are still unreported, and the whole large list of Catholic women's colleges is not represented at all. Soon it should be possible to remedy both deficiencies.

▶ In the South, Loyola University has 2,674 as against 1,990 in 1940; Xavier University, New Orleans, 1,030—about the same as in 1939; Spring Hill College 769, compared with 567 in 1940.

▶ In the Far West, University of Portland has gone from a previous high of 450 to 1,500; Seattle College from 1,042 to 2,469; Gonzaga of Spokane from 1,059 to 1,620.

In the East, Duquesne University, Pittsburgh, reports

an increase from 3,407 to 4,107 (2,959 men, 1,148 women; veterans are 2,700); Canisius College from 1,213 to 2,445; Boston College from 2,597 to 4,618; St. Joseph's, Philadelphia, from 476 to 1,559; University of Scranton from 720 (in 1942) to 2,514.

▶ In the Middle West, St. Thomas College, St. Paul, has gone from 850 to 1,694; Aquinas College, Grand Rapids, Mich., from 250 to 503; Regis College, Denver, from 229 to 497; Rockhurst College, Kansas City, from 894 to 1,059; Marquette University from 4,198 to 7,248; Loyola University, Chicago, from 4,760 to 7,292; Creighton University from 1,520 to 2,948.

Boston College recently conferred the honorary doctorate of laws on Bishop Gerald Shaughnessy, S.M., of Seattle, as "a zealous educator of youth, a skilled teacher of sacred theology, an accomplished and versatile writer, a holy and most distinguished prelate." Bishop Shaughnessy is a B.C. alumnus of the class of 1909 . . . The death of Very Rev. Valentine Schaaf, O.F.M., the first American-born Minister General of the Order of Friars Minor, will be a shock to his brethren and many friends in America. Father Schaaf had just returned to Rome from a three-months' tour of Franciscan communities in the United States . . . As a memorial of the silver episcopal jubilee of Bishop Edward F. Hoban, of Cleveland, the priests of the diocese gathered \$250,000, of which \$155,000 bought a year-round retreat house. A.P.F.

Editorials

Genocide

Off in a corner of the General Assembly at Lake Success the legal experts are working on plans to declare genocide an international crime.

What is genocide? The word was compounded from a Greek and a Latin word by Dr. Raphael Lemkin, Polishborn Professor at Duke University and now attached to the War Department. It is the wiping out of national, racial, ethnical or religious groups, whether entirely or in part, in peace as well as in war. It is no coincidence that the word is genocide and not genicide, which it would be if derived from the Latin genus and not the Greek genos. Since the choice was deliberate we are not being pedantic in pointing out that the Greek word has a broader meaning and includes identifiable cultural and intellectual groupings of people as well as racial and national ones.

We have long known pogroms and massacres but this is a new crime that has reared its head in our civilization. Mass murder is not apt for describing it. Nor does "atrocity" fit the bill. An atrocity is wanton brutality; genocide is systematic and purposeful. The delegations of Cuba, India and Panama, who submitted the basic document under consideration, call genocide the denial of the right of existence of entire human groups in the same way as homicide is the denial of the right to live for individual human beings. They contend that, in the present state of international law,

the punishment of the very serious crime of genocide when committed in time of peace lies within the exclusive territorial jurisdiction of the judiciary of every state concerned, while crimes of relatively lesser importance, such as piracy, trade in women and children, drugs and obscene publications are international crimes or of international concern.

The proposal now before the United Nations evokes no particular controversy at the moment, barring technical details that would interest only the legal minds. But for the rest of us the horrible thing is that this simple uncontested legal debate means that a new and frightful form of human malice has so far made its presence known that it can be isolated and identified in the legal clinic. Genocide is a new crime against humanity of which humanity itself is today capable. A new moral virus has made its appearance in our civilization. The fact that we have been able to single out and name and legally define genocide has shown us the depths of evil to which modern man has shown himself capable of reaching. Future generations will look back and say that, as concerns the moral history of mankind, genocide, by the confession of contemporaries, first took place in the twentieth century. What a judgment that will provoke them to pass upon us!

Party merger in Germany

The American people are tremendously interested, or they have a right to be, in the plea for German economic unity reiterated on December 4 by Secretary of State Byrnes and Foreign Secretary Bevin. By fusing the zones of the United States and the United Kingdom, according to the agreement signed by the secretaries on December 2, a self-sustaining economic unit is created, without which the American taxpayer must pay out \$200,000,000 yearly to meet the deficit in the U. S. zone.

The agreement, Mr. Bevin observed, raises the whole level of industry, adding that the great thing for Europe was to avoid having the mass of Germans on a low standard that might bring down all European living standards.

But political unity is no less a necessity than economic unity. Day-by-day experience of what it means to have Soviet Russia billeted in your own parlor and kitchen has aroused, as nothing else could, German Christian political leaders to wonder if they cannot bury their differences and form a more solid core of resistance. Some prospect of this outcome is offered by the proposed conference between the leaders of the Christian Democrats and the Christian Social Union. The meeting is scheduled to take place at Wiesbaden, December 12-14, and will be attended by representatives from all four zones of occupation. The problem before them is whether they can manage to unite as a national party.

According to the New York *Times* in its despatch from Berlin of November 30, "if the moderate Leftist Christian Democrats and the Rightist Christian Socialists find a meeting ground, they will constitute the only truly national party in Germany with any real strength." None of the other varieties, Social Democrats, Communists—alias Socialist Unity party—or the Liberal Democrats are strong enough to measure up to equality in their opposition.

As in all such instances, the chief factor to be reckoned with is that of personalities, not platforms. The Christian Democratic Union will be represented by Jakob Kaiser, veteran trade-unionist and chairman of the CDU; Ernst Lemmer, his vice chairman; Leonard Adenauer, chairman of the CSU, and leaders of both parties from the United States and French zones. Josef Mueller, of Munich, will preside. Herr Adenauer was former president of the Prussian State Council and a member of the former Centrist party.

It is more and more evident that the great non-communist majority in Germany is tending to consolidate itself against the pressure of Russian influence. And the more unity there exists between the Christian Democratic elements, the more likelihood there is of cooperation with them by the Social Democrats. In Cologne, for instance (CIP, Nov. 16), where the Christian Democrats hold forty out of fifty seats on the City Council, Christian Democrats and Social Democrats voted together for Dr. Hermann Puender, a Christian Democrat, as Mayor, and Herr Goerlinger, a Social Democrat, as Deputy Mayor.

If democratic Germany can produce a capable, vigorout and intelligent leader to guide the destinies of a newly created party unity, with equally capable subordinate officials, there will be considerable hope for Germany's sound political resurrection.

End of the trail for Mr. Wyatt

Just a little less than a year ago Mr. Wilson Wyatt, as Housing Expediter, took up the thankless job of getting homes under way for roofless Americans. Veterans were tired of living in the open or under barracks-like conditions and hoped for something more inviting to offer their new wives and families. The civilian portion of the population was restive as well.

Mr. Wyatt studied the situation for five weeks. He heeded the President's counsel "to make no little plans" and so drew up a promising program calculated to get 2,700,000 dwelling units under way by the end of 1947. The Housing Expediter submitted his report on February 9. Come December, he is out of a job and, if much of his plan is subsequently salvaged, observers will be quite surprised.

The Wyatt plan called for 1,200,000 units to be begun in 1946. Later, provision was made for thousands of temporary quarters to be erected or reconditioned for shelterless veterans. Many obstacles stood in the way. The force of skilled craftsmen in the building trades was only half that required for such an ambitious program.

Materials were scarce, too. Certain types of lumber could not be gotten, save in the black market, and the lumber men would promise no improvement while price ceilings remained on their product. Tile, brick and plumbing fixtures were in short supply for so ambitious a program, which would exceed the best annual construction record of the prewar years. If the emergency construction plan had been carried out without hitches everyone would have been surprised. This was especially true of the builders, who constantly talked of 400,000 or 500,000 dwelling units to be begun in 1946, rather than of Mr. Wyatt's 1,200,000.

The Builders' side. The shortage of essential supplies made building difficult for the honest contractor. Ceiling prices and priorities on essential items could be circumvented by those with more money who were willing to deal in the black market. Then, too, absence of sufficient skilled workmen made a builder's life hazardous. If he could finish a job when promised he was lucky. The production end of the construction industry was not geared for so great an increase in annual construction. Even working at full steam, the building-materials factories could not keep up. Moreover, a \$10,000 ceiling on homes is unrealistic, as has been the ban on much non-

residential construction. People with money are willing to pay more, and the builders do not see their way clear to charge less. The \$80 ceiling on rental units simply discouraged builders from undertaking rental construction. Priorities favoring residential building have been a constant source of irritation to others eager to build.

The builders have no brief for temporary housing; they think the materials should go into permanent dwellings. They also charge that the military has been slow in releasing stock-piled items while home-builders went begging. In short, they are disgusted and claim that only a return to a "free market" will untangle the construction mess.

The Government's side. The overall picture of the first full postwar year is not so gloomy as some builders make it out to be. 1946 witnessed unprecedented building effort. Approximately half a million homes have been turned out and more are on the way. New designs and prefabricated housing would have gotten further had there been less obstruction on the question of subsidies. Despite the grinding of price-control and priorities machinery, more construction materials were actually turned out than could be hoped for save under a completely regimented economy. Yet the builders and the construction industry have been reasonably free and definitely prosperous.

The plea for a ceiling higher than \$10,000 is unrealistic. It ignores the plight of the lower middle-income brackets. If these people buy homes at such prices they run the risk of losing them by default within a few years. Ex-servicemen earning \$2,000 or \$3,000 a year cannot pay even \$80 a month and still feed their families. The builders have got to learn to cut production costs and build for the people, not for the few.

The Public's side. The housing shortage and high rents will go on even when priorities and controls are completely abandoned. The building industry must learn to face the economic facts of life, chief of which is actual income distribution in relation to housing needs. Housing must be produced, and in short order. With Mr. Wyatt gone and Mr. Truman's private advisers prevailing, the construction industry has the opportunity it claims to look for. The test will be within the next few years. If a million and a half homes per year can be produced, at reasonable prices, well and good. Otherwise the builders are in for more regimentation, not less.

If that lesson is learned from Mr. Wyatt's emergency housing program, it was a year well spent.

Disarmament

Disarmament proposals do not make sense except on the supposition that some nation sometime may want to start a war. And disarmament proposals, if they are not mere humbug, are aimed precisely at stopping the nation that wants to start the war. They are aimed at the potential disturber of international peace. They can no more proceed on the assumed good will and peace-loving intent of such a nation than police forces can presume the cooperation of thugs, robbers and "con" men.

That is why the Russian contentions and proposals in the current debate on disarmament are not yet convincing. They suggest that disarmament be effected through a resolution of the Security Council, and that the Council should draft a convention for the prohibition of military uses of atomic energy. Two commissions would be set up, one for "control of execution of the decision regarding the reduction of armaments," and the other to fulfill a similar function regarding the atomic energy convention. The setting-up of these commissions and the scope of their powers and activities, would, of course, be subject to the "unanimity" rule-alias, the veto. We shall reserve our jubilation until we see what power these commissions will have, and what provision is made for disciplining any nation that does not submit to their control.

While the Russian delegate calls for the expediting of the Atomic Energy Commission's report, it is not improbable that he feels that the report will be most unpalatable to the Kremlin. One of the Commission's subcommittees (Committee 3) turned in a report last September 28 which made clear to the world how appallingly easy it would be-in the absence of an effective system of inspection-to divert atomic products from peaceful purposes to clandestine military ends. (Cf. AMERICA, Oct. 12, "The chips are down.") In view of that cold-blooded, scientific report, the Atomic Energy Commission can hardly do other than recommend a system of international control more or less along the lines of the Baruch plan. Essential to that plan was the idea that mere control and inspection were inadequate and unfeasible. It called for an international Atomic Authority with sole right to mine and work fissionable material.

It was possible, in other matters—such as the eastern boundary of Poland or the regimes in Bulgaria and Rumania—to find a formula which would save the Western face and satisfy the endemic Soviet itch for "unanimity." Eastern Europe, after all, is far away, and what's out of sight is soon off the conscience. But formulas don't stop rockets; and it is not a question of eastern Europe but of Washington, New York, London, Paris.

The atomic bomb—not to mention the developments in chemical and bacteriological warfare—has simply made clear what should have been evident long ago, that a dictatorial, secretive regime must inevitably present itself as a potential threat to world peace. That is the dilemma now facing the Soviets. If they refuse inspection and insist on the veto, the world will not easily clear them of the suspicion of planning war—else, why all the secrecy? But to accept inspection and relinquish the veto would be a staggering blow to their totalitarian system. One thing, however, is certain. The world will not consent to be kept indefinitely in suspense.

Relief in 1947

There are certain things about food needs and relief which world-minded persons can ill afford to forget in the months ahead. First of these is that termination of UNRRA in no way means that the work of relief and reconstruction is finished. Second is that no matter how you look at it the major burden of relief given will have to be borne by the United States, Great Britain and Canada.

In Europe the countries of greatest suffering and scarcity will be Germany, Austria and Hungary. Greece, Italy, Poland, the Baltic States, Ukraine and White Russia follow close behind. While a few nations, namely Belgium, Czechoslovakia, Denmark, Sweden and Switzerland have made a remarkable comeback after the war, the remainder of Europe still suffers from disorganized industrial and agricultural life.

The picture in Asia, particularly of India and China, is even more disheartening. Unlike Europe and the West generally, Oriental countries have little livestock to fall back upon when grain crops fail. The chief thing the West can do for these stricken Oriental countries is to encourage better political and economic organization.

Europe is different. She can profit almost at once by any assistance given to hasten reconstruction and better feeding of her people. In Germany, Austria and probably Hungary, this means direct relief, especially in the form of basic foodstuffs. But in the other countries the primary requirement is help to get reorganized economically and to boost agricultural production in the next crop year. Loans, or grants of money, made directly to the needy countries, will in some cases be a better means of aiding the people and hastening reconstruction than outright gifts of food.

The administrative form relief measures take should be such that food and other items reach the countries with the greatest need and in the way in which relief will do the most good. There is no sense in blinding oneself to the fact that at the present time a world food fund, administered by an international board, gives no assurance that relief needed in 1947 would be distributed to the best advantage of all concerned.

Endorsers of the international food-fund plan proposed by LaGuardia want relief without politics. But this is a goal desired by every humane and charitable American. An international allocating board which could be maneuvered by needy member states with an ideological axe to grind gives no guarantee of relief free from politics. In fact it would prevent the greatest contributors, the Anglo-Saxon countries, from taking adequate steps to purify the administration of relief from political manipulation.

There is danger that some Americans will seek to cut off help from countries that differ from us. Signs of such a mood are not wanting. With a Congress chiefly concerned with saving money and making investigations, practically all governmental relief may suffer from withholding of appropriations. What must be insisted on, therefore, is that our country continue to give assistance, whether it be in the form of food gifts, credits and loans or direct grants of money. The real danger to European reconstruction, and our charity, arises not from rejection of Mr. LaGuardia's food-fund plan but from the growing tendency to forget Europe's needs and the unwillingness to make further sacrifices ourselves.

The Soviet challenge at Lake Success

Robert A. Graham

At the present session of the General Assembly the Soviets have "taken the ball away" from the Western Powers as champions of disarmament and the rights of colonial peoples. If we wish to regain the initiative we shall have to go the Russians one

better, not just criticize them.

LAKE SUCCESS, N. Y .- Dec. 4. Individual decisions at the United Nations General Assembly count for less at this moment than the general attitude of the forces that play the top role in the Organization. The Latin American countries, for example, are destined by reason of their twenty votes to play a significant part in the life of the United Nations. For a similar reason the Arabian members, who are also part of the Arab League, are a definite fact in the world scene. Now that Sweden and Iceland have taken their places as Members, it is possible that the Scandinavian countries may become a force to be reckoned with. At the apex, however, of the forces that shape the course of the United Nations are the Big Three. And of these three the Soviet Union has been getting the closest scrutiny. What role are the Russians playing in this second half of the first General Assembly?

Close study of Soviet activities at Lake Success these past weeks shows conclusively that the present delegation is the best prepared, most active and most competent that has yet appeared out of Moscow to represent the Soviet Union. The contrast with their policies at the London Assembly, and still more at the San Francisco Conference, is striking. Whereas previously the Russians have been passive, defensive, obstructionist, now they are busy, confident, positive. They appear to have more confidence in themselves, and to be better organized for the purposes of an international conference. Their staff exhibits more and better qualified men, experts who have obviously been trained for their task.

What has become obvious to the other delegates on a purely technical level has become startingly conspicuous on the level of policy. The Soviets have assumed the initiative at this session of the General Assembly. They have identified themselves with objectives wholly good in themselves, and in the process have made a bid to be regarded as the most progressive nation in the world. The challenge that this Soviet initiative presents to the Christian nations is something that should make us pause and consider. Can the Western Powers, with their inherently Christian traditions of justice and humanity, allow the Soviet Union to pose before the world as the foremost advocate of all that is good in international life? It would be most unfortunate if by badly considered gestures this country of ours should lose that moral leadership of the United Nations which it has been able to maintain to a greater or less degree. One thing has been made clear, however, at Lake Success, and this is that the emissaries of Generalissimo Stalin are trying to "take the ball away" from the Western group.

The two initiatives that have characterized the Russian drive in the past weeks of the Assembly have been those on disarmament and on dependent peoples. On both of these questions the Christian world has definite ideas, and it is regrettable that the credit for raising the issues is being claimed, on good grounds, by the Russians. (Cf. AMERICA, Dec. 7, p. 258.)

On October 29 Foreign Minister Molotov said: "The time has come to effect measures to carry out a general reduction of armaments." If some states, he pointed out, are not only not reducing their armaments but on the contrary are increasing them, qualitatively and quantitatively, the peoples of the world have every right to doubt the sincerity of their declarations of peaceful intentions. Many reasons can be given why the United States and Great Britain did not emphasize the importance of disarmament; other reasons can be given to explain why the Russians suddenly made this proposal. But the fact is, the Russians made it first. And when the propaganda gets going at full blast later on, they can point to the undeniable fact that of all the great Powers Russia made the first bid for disarmament. One of the aims of the Atlantic Charter and the Four Freedoms that had been deliberately chloroformed by this country and Great Britain has finally been brought to life by the USSR.

The debates on the trusteeship agreements presented by the mandatory Powers afforded the Russians their second opportunity to put the Western group in a bad light. Great Britain, Australia, France, Belgium and New Zealand have submitted draft trusteeship agreements to be established under the trusteeship system of the United Nations for their respective mandates. The mandates being discussed are Togoland, the Cameroons and Tanganyika (British); New Guinea (Australia); the French Cameroons and French Togoland; Ruanda-Urundi (Belgium); and Western Samoa (New Zealand). The Japanese mandated islands will not come up for discussion at this time.

The Soviet delegation has made much ado about the failure of these mandatory Powers to promote the establishment of the Trusteeship Council, last of the five principal organs of the United Nations. It alleges that the mandatory Powers intend to absorb these mandates and make them "blockhouses on the road to empire." As if to confirm their accusations, along comes Marshal Jan Smuts, who announces the intention of the Union of South Africa to annex outright its South-West African mandate, a former German colony which the Union has administered since the first World War. The Russians have been forcing the mandatory states, one after the other, to admit that if the trusteeship agreements are not approved by the General Assembly in forms satisfactory to themselves, the present mandates will continue to be operated as they have been in the past.

In the discussions on the rights of the natives, the Soviet representative, K. V. Novikov, has tried to as-

sume the role of their protector against exploitation and imperialism. Take the amendments submitted for the New Guinea trusteeship agreement. The Australians wanted this territory to be administered "as an integral part of Australia." This tendentious phrase, contended Mr. Novikov, looked toward annexation. The Australians did not mention explicitly the fundamental rights of the natives. The Soviets would have expressly guaranteed to the natives "freedom of speech, of the press, of assembly and of petition"-straight from the Bill of Rights! On freedom of education the Soviets submitted an amendment which would obligate the administering authority to "continue and extend a general system of education, including post-primary education and professional training." On land laws, always a pitfall for the natives, the Soviets insisted that Australia

prohibit any native land being transferred save with the prior consent of the competent public authority, and that no right over native land in favor of any person not a native may be created except with the same consent.

Finally, the USSR delegation wanted to add a time limit to the agreement, in order to afford the United Nations a chance to review the conduct of the administering authority.

The above enumeration of some Soviet amendments with regard to the trusteeship agreement for New Guinea is perhaps a technical sample. But the point is sufficiently illustrated: when they want to, the Russians can come forward with very constructive proposals which none but the hide-bound conservative can condemn. And they have done that for the dependent peoples of Africa and the Pacific.

Another opportunity that gave them a chance to make capital for themselves was the complaint of the Indian delegation against the treatment of Indians now living in the Union of South Africa. Now there are few persons outside of the Union who are willing to defend the racial laws of that country. That the liberal statesman, Field Marshal Smuts, had the role of defending his country against such a charge, is one of the ironies of politics. But it hurt to find that the United States took refuge in a technical maneuver to avoid debate on the substance of the charge raised by the Indians. Only the Soviet Union was to the forefront in defending India's position. It was no coincidence, and may be a portent for the future, that when the Soviet proposal for a general report on forces abroad was up for the vote later, India joined the Soviet bloc, with Poland, Yugoslavia and Czechoslovakia.

In analyzing the role of the Soviet Union at Lake Success with a view to determining our own policy, it is important to distinguish leadership from initiative. The Soviet move on disarmament was their initiative, but it now becomes clear that their proposal was: either 1) for propaganda purposes; or 2) a maneuver vis-à-vis the United States and Great Britain; or both. They have contributed little to the solution of the arms problem.

The gesture of Foreign Minister Molotov on December 4 of accepting the American counter-proposals as a

basis for discussion was certainly a welcome one. But his additional condition calling for the creation of two organs 1) for the "control of the execution of the decision regarding the reduction of armaments," and 2) for the "control of the execution of the decision regarding the prohibition of the use of atomic energy for military purposes," were sufficiently vague in their intent to leave observers still in doubt as to whether the Soviet apparent change of mind was all that it appeared to be. Past experience has made us cautious in interpreting Molotov's phraseology.

The Russians must go a long way before their part in the United Nations is really one of genuine leadership. To say that they are taking a more positive role in the deliberations at Lake Success and Flushing Meadow means only, at the moment, that they have discovered its value for the advancement of their own interests. It is a very inexpensive way of exercizing a great deal of influence without committing oneself too deeply. In nothing was this illustrated more clearly than in the two areas of campaign they had marked out before they came to New York, that of the armaments proposal and that of the dependent areas. They risk nothing and gain a reputation by the simple process of filing complaints or amendments with the Secretary General. Until they show themselves capable of entering into genuine agreements on a strictly reciprocal basis, they will be an indigestible and even dangerous member of the family of nations.

But the ordinary citizen cannot distinguish initiative from statesmanship, and for this reason it behooves the Western nations not to allow the Soviet Union to pass itself off to the world as the only peace-loving nation and the only friend and protector of the darker races.

The Soviet initiative on disarmament and trusteeship would not have the propaganda value attributed to it if the peoples of the world did not regard disarmament and just treatment of dependent peoples as worthy objectives in international policy. The fact that the USSR has momentarily been able to forge ahead of the United States on this subject is a measure of the leadership that this country is exercising right now. We would not have been forced to play the silent role while Comrade Novikov was speaking for the natives, if our own policies towards the former Japanese mandates had not tarred us with the same brush of imperialism and annexationism. Our illiberal policy in one corner of the globe stops us from supporting liberal policies in another corner, while our liberal policy toward the Philippines in the past is nullified.

We are in a somewhat stronger position in the field of disarmament, thanks to the Baruch Report on the international control of atomic energy. We have recovered swiftly after the surprise of the Molotov proposal. The counter-proposals submitted by Senator Connally may bring the initiative back to the American atomic-energy proposals. If we want to compete with the Russians in their new drive to dominate the United Nations, we shall have to do it by going them one better, not by just criticizing them.

Student congress at Prague

Martin M. McLaughlin

Since the next fifty years belong to those of school age today, the students who cherish human rights must organize as effectively as their opponents. Martin M. McLaughlin,

graduate student at Notre Dame, delegate to the Prague Conference, reports the communist steam-roller technique.

In our concentration upon the momentous events in the world political scene as represented by the Peace Conference in Paris and the United Nations sessions in New York City, we may fail to notice some less publicized, but in many ways no less significant gatherings which also took place during the past summer. One of these events was the World Students' Congress held in Prague, Czechoslovakia, from August 17 to 31—which was noteworthy also because it marked the first official participation by American Catholic students in any sort of non-sectarian, international student meeting.

The challenge posed by the Prague Congress was first pointed out by Father John Courtney Murray's article, "Operation University," in AMERICA, April 13, 1946. As a result of his interest and initiative, and with the approval of Archbishop Cushing of Boston, Episcopal chairman of the Youth Department of the National Catholic Welfare Conference, a group of American Catholic students was gathered, trained and sent to Europe to attend the Prague meeting, as well as the twenty-fifth anniversary congress of Pax Romana at Fribourg, Switzerland, and other conferences in France and Britain.

The World Student Congress has a curious historical background. In November, 1945 a World Youth Congress was held in London, with delegates from some fifty nations-including the United States. This congress established the World Federation of Democratic Youth (WFDY), a new and very vocal, communist-dominated international youth organization. The students who had attended the London Congress were invited to be guests of the Czechoslovak students at the celebration of International Students' Day, November 17, which commemorates the massacre of some two thousand Czech students by the Nazis in 1939. The week-long celebration was the occasion for a demonstration in favor of an international student organization along the lines of the WFDY; in an atmosphere of enthusiasm an International Preparatory Committee was set up to make preparations for the August Congress of this year and to draft a constitution for the proposed organization. This committee included several WFDY people, and was also communist-controlled.

The committee performed its task efficiently and well. Prague, one of the loveliest cities of Europe and practically undamaged during the war, was ready to greet the three hundred and fifty delegates with whole-hearted Czech hospitality. The students were made to feel that they were welcome and that they were important; Congress buttons were worn by thousands of citizens; displays and posters appeared in downtown store windows; word-by-word, spot broadcasts of the progress of the Congress blared from street-corner loudspeakers; thousands of people lined the streets for an evening carnival

procession of the students; there were receptions at various embassies and official suites—most lavish of which, presided over by Prime Minister Gottwald himself, was at the government reception hall in the center of Prague. Government officials, society leaders and prominent students and educators were on hand to impress the visitors with the unity of purpose and the democratic spirit of the people, who are now entering upon a Two-Year Plan of reconstruction.

To those who came with the expectation of finding a student assembly which would discuss and plan action upon the problems which students as students can profitably debate and possibly solve, the true nature of the Congress revealed itself upon even a most cursory reading of the twenty-five-page, detailed agenda outlined by the IPC. First item for discussion was "The Task of the Student in the Elimination of Fascism"; problems of relief, housing, intellectual cooperation, sport, etc., were relegated to places of less prominence in favor of political subjects. And if this were not indication enough, the first-day's plenary session confirmed the trend. An American Catholic delegate rose to criticize the agenda on the ground that such controversial political matters as international boundaries, punishment of war criminals, diplomatic relations with Spain, etc., not only were somewhat outside the students' field of competence, but also would tend to disunite the group and destroy the hoped-for harmony of the Congress. He was followed immediately by another American delegate, who delivered an impassioned address to the effect that the primary concern of students now is the elimination of the last vestiges of fascism and that if that means politics, then let us have politics. A thunderous ovation, led by the Soviet-controlled majority, greeted this statement; and the battle against politics was lost. From that point on the Congress was clearly a political debate, calculated to disparage the turbulence of the Paris Peace Conference by contrast with the unanimity of the students of the world in congress assembled.

The major trends of the Congress grew in vigor and clarity as affairs progressed. There was much bandying about of liberal phraseology about the freedom-loving peoples of the world, democracy, progress, reactionaries, fascism, etc. The essence of all good is to be anti-fascist; and there is no nation in the world so outspokenly anti-fascist as the Soviet Union. All the major countries, and some of the minor ones—particularly the colonial Powers—came in for some share of abuse; not one single word of criticism was breathed against the Soviet Union—at least, none appears in the official documents. There was a distinct anti-intellectual tendency (in a student congress!); definitions were frowned upon as restricting the liberty of thought. A delegate who demanded a definition of fascism was told: a) "If you don't know

what fascism is, you don't belong at a democratic student congress"; and b) "fascism is something you experience; it is concentration camps, torture, oppression." The parallel that it might also be slave-labor camps, secret police and one-party rule was dismissed as Hearst propaganda. The anti-fascist line was at its root dishonest, also; when, after a vociferous anti-Franco demonstration, a delegate rose to ask for a condemnation of Perón, he was advised by a well-coached American Communist that caution should be employed: "we don't have all the facts." The recent Soviet-Argentine trade agreement was, of course, according to them, completely irrelevant.

But most distressing of all was the blatant appeal to the emotions; all the techniques of mass psychology were used to advantage. Discussions which approached the rational were sure to be interrupted by a telegram from Marshal Tito (sending the Yugoslavs into joyous spasms) or a demonstration against Franco or the "reactionary" Greek government. In one case the commission discussing fascism was suddenly rounded up into a sight-seeing bus and taken to view an exhibition of fascist horrors in downtown Prague. On the very first day at the opening session the assembly was treated to an anti-fascist chorale, rendered with appropriate gestures and vengeful vocal intonations by a group of young workers from a nearby factory.

With these effective methods the objectives of the Congress' planners were, without exception, achieved: a) an International Union of Students (IUS) was brought into being; b) its draft constitution, a carbon copy of that of the WFDY, was accepted with only minor revisions; c) its "autonomous association" with the WFDY was established as a by-law; d) its policy was expressed in a blanket mandate to "fight (undefined) fascism in all its forms wherever it may exist"; e) its administration and direction were entrusted to the seventeen-man Executive Committee, of whom twelve are Communists and who will employ a staff of Czech Union students to handle the work of the headquarters, located in Prague; f) the autonomy of member organizations was destroyed by a constitutional provision which states that the member organizations "shall carry out the decisions and policies of the IUS."

And what of the future? The International Union of Students can be expected to turn out reams of propaganda about anti-fascist students and their efforts to rebuild Europe; it was expected to be a powerful lobby at the first UNESCO meeting, beginning in Paris, November 19; although it will probably not attempt to dictate to its constituent members, it will undoubtedly speak in their name, send telegrams in behalf of 2,500,-000 students protesting events in Spain, Greece, Italy, Britain, the Netherlands to those countries and to the United Nations; it will exert pressure on non-member organizations, especially in the United States, to join the IUS or take part in its projects and will send them attractive partial descriptions of the aims of the organization and the events of the Congress; and it will work very closely with the World Federation of Democratic

Youth and the World Federation of Trade Unions, with whom it forms one more branch of the "Fourth International."

The Soviet Union controlled a two-thirds majority, consisting of a solid bloc of its Eastern satellites and disproportionate numbers of Communists and fellow-travelers in the delegations of the other major Powers. There was also a minority, unorganized and comparatively inarticulate, comprising: a) the Catholics; b) the Chinese; c) the smaller nations of Western Europe—Switzerland, Sweden, Denmark, the Netherlands, Belgium; d) some of the British Dominions. This minority, seeking American leadership in vain and termed "dissident" by the majority, became more and more recognizable as the days passed; but its effectiveness was hampered by the necessity for hasty, improvised organization and a lack of confidence in its own strength—it could be molded into something very significant.

Conclusion: the Catholic students of this country cannot afford to ignore the events taking place in the rest of the world. Prague and Moscow are next door to us; the students of London and Paris and Chungking and Calcutta are our fellow students. The experiences of the past summer have impressed the delegates with one fact of major importance: an international student com-



munity exists; it is slowly but surely developing a life and institutions of its own; and it is being organized by elements antagonistic to true human, i.e., Christian, progress and betterment. It is in the student community that the Catholic student has been providentially placed, to exercise his apostolate there while he is in this transitory environment, and to make of the student community a segment of society that will

give glory to God as well as serving its members.

And how is this to be done? The first answer to this question is that the defensive, protective attitude among Catholics must be modified. Catholicism was never intended to wall itself in from the world, to keep its mem bers out of contact with life; it is a leaven which pene trates the whole mass of society, giving it an entirely new and different texture. This concept applies equally to the student's segment of society. It is neither control of the IUS (one of the institutions of the student community) nor domination of student life that is sought; rather, it should be the aim of Catholic students to give to that milieu the faith and truth that are theirs, to make their full and proper contribution. This is a weighty responsibility—one which can no longer be shirked, which must be recognized and accepted immediately.

For this purpose we need leaders—Catholics student leaders. We need college men and women who are spiritually formed, who have a personal realization of the implications of Catholicism for practical life, who are thoroughly dedicated to the task of Christianizing their own immediate area first, and who are able to relate their local affairs to international and national currents. We are not looking for rabble-rousers and Red-baiters; the answer to the communist menace does not lie in an anti-communist crusade-for that, enthusiasm can always be whipped up. What is demanded is sober, rational investigation of the student environment and humble self-criticism; the Catholic student must seize the initiative in advocating and striving to attain those beneficial and desirable reforms which his communist com-

rades dangle before the eyes of his fellow-students as the drawing-card for their own activities. Catholic students need not criticize and oppose; they need only to examine and propose concrete, constructive solutions to the problems they will discover right at home; and they need to be active and energetic in carrying these solutions out effectively.

The Prague Congress-and its aftermaths, which are still in the potential stages-offer to the American Catholic student a challenge, a warning and an opportunity. What will be the response?

Shall we keep the faith with youth?

Sister Dolorice

That while deploring the black circle of delinquency on the chart of modern youth, we too often overlook the white space around it, is the opinion of Sister Dolorice, unfailing champion of boys and girls who teaches

at Peoria, Ill., and has written exten-

sively on the subject.

The gloom of juvenile delinquency is with us yet. The facts recently given out by an FBI lecturer are even more alarming than previous disclosures. We had hoped that when war was over and parents began to go back to their homes there would be a return to normalcy for the children. Crowded conditions, absent mothers, accelerated living—these potent factors for promoting delinquency would be changed. Mother would no longer have to take her three children to live in two rooms so that she would be near Dad; the swing shift that left Mary and Jimmy unsupervised night after night would no longer be rolling out bullets and bombs, and mothers could no longer call their pursuit of money patriotic.

To learn that the increase in delinquency among teenagers has increased 147 percent among boys and 198 per cent among girls shows a darkening cloud hanging over us rather than a brightening one. It makes one question the optimism of a mother who remarked, after she saw a group of fourteen-year-olds present a round table on tolerance for all people: "Here are the hopes for the future!" Was she right? Are these teen-agers the hope of tomorrow? Or are they going to be the committers of a crime every twelve seconds within the next few years?

With so much emphasis placed upon their delinquency and the vivid descriptions of their rapid tobogganing downhill, it is encouraging to find the thousand bright spots where there is no evidence of delinquency, but rather great hope for future adults of integrity. Hundreds of teachers have discovered that teen-agers are the most generous group in the world toward a cause in which they feel they are a vital part. Recently in Washington when the Countess Marino, in charge of American relief for Italy, asked for help, there was no hesitation among the eighth- and ninth-graders who volunteered to sew and pack supplies at least one day a week throughout the summer, when the temperature is usually over ninety and the waters of Virginia Beach are temptingly cool and inviting.

All over America teen-agers have been most active in sending boxes to individual families in France and Hun-

gary, so that they would be sure to go to specific places particularly in need rather than to a general distributing center where black marketeers sometimes take over the contents of American packages. The required postage has come out of Mary's and Jimmy's own pockets. An interesting story is told of one group who received a letter from a French father telling them he was taking his family to Indo-China where food would be more plentiful. The teen-agers' reaction was not a rejoicing that there would be no further depletion of their allowances; one of them immediately suggested finding a family in Germany to whom they would send food.

Young people, thirteen, fourteen, fifteen years old, are the ones who volunteer to spend Saturdays or Sundays visiting the old people in homes, taking young children from institutions on all-day picnics, giving the "neighborhood kids" dancing and swimming lessons. And yet, potentially, these are the delinquents of tomorrow, for the figures of the FBI tell us that among teen-agers it is the sixteen-, seventeen- and eighteen-year-olds who lead the crime wave.

Must this increase continue? Do our young people find the outlet to delinquency through some loophole which adults are neglecting to close? Is there no way we may share faith with the few who see in teen-agers the hope for a brighter tomorrow? All authorities on delinquency point to the home as the prime savior of the child; the school is given second place. These must detect and close with care the gaps in a child's background. Alas, not every home, not every schoolroom is a safeguard for a child. Too often the home is far removed from the ideal place where young people are always free to gather, where teen-agers really live and young Joes are never unwelcome.

America's future would indeed be a happy one if every home were open for its children. Joan, a fourteenyear-old, announced before the close of school in June that she was going to "run a saloon during the summer for all the kids that want to hang out in the basement." Everyday in that juvenile mecca from four to twentyfour boys and girls have gathered, ranging in age from eight to fourteen. The music coming from the piano may be Duke Ellington's Sophisticated Lady or Rachmanin-off's Concerto No. 2, and the discussions may vary from the latest style in jeans to self-improvement for the conceited high-school freshman. It is a wise mother who endures all this, for she is sure that no increase for the FBI lists will come from her daughter's "saloon."

But what about the teen-ager who doesn't have a longsuffering family, or who has no family at all? He quickly finds inviting though undesirable centers outside the home for his activity. Sometimes this can be easily avoided. Thirteen-year-old Helen was the envy of her group because she had such a beautiful home. They wondered why she liked to hang out at The Hole in the Wall. Why didn't she take her friends home with her? Why couldn't they use her rumpus room? Many of them thought their homes quite inferior to hers. However, envy didn't last too long. Once they had visited Helen's they knew they brought her mother to a state of near collapse worrying about the hundred knick-knacks that hung in precarious spots, or watching the finger-marks appearing on the recently polished furniture. In the mother's life the home was not for the children; the children were to be made to order for her superlative housekeeping. The gang goes to a place like that once; after that even the street-corner is better.

At the opposite extreme are the adolescents whose homes are almost non-existent. These are the homes that are so crowded that relief is found only on the streets; where conflict is so strong between parents that the child knows he is in the way; where money is so important that children think it must be God. Over and over, statistics show these conditions as the background of delinquency; and as an antidote psychologists will stress the need every child has for the security and affection of its parents.

Yet what a world of contradiction we walk in! Recently Janet, a fourteen-year-old, showed an interested observer that even affection can be overdone. Her mother was disturbed by her child's resentment towards her. Just a few months previously the father had left home to go to Canada to live with another woman. The mother felt it was her duty to take the place of both father and mother. Every mood of the girl's was studied until the child would simply go into a deep silence and walk out of the house, to escape the mother's interrogations. The mother lived in fear that Janet was heading for delinquency. The problem was simpler than that; all the girl wanted was to be left alone. Her moods were as inexplicable to herself as to her mother. Shocked by her father's unfaithfulness, she was growing into a world she was trying to understand, and eventually she would be an integrated adult if she were not aggravated into revolt in the meantime.

Working with teen-agers is so delicate an operation that it is understandable when adults are ready to give up in despair, leaving the young ones to their own devices because they seem so hopeless. Yet no one can afford to do this. And even though working with adolescents may be summarized as "99 Ways to Quick Old Age," adults have not the right to fail the trust that the young people place in them.

Analyzing the conditions in the home that send the child to find his satisfactions elsewhere is a simple matter. Offering suggestions and remedies is easy, too. But often adults cannot be re-educated, for they are already confirmed in their way of living, or their circumstances do not permit an improvement. In broken family life, impermanence is bound to be an established characteristic, and a child from such a home will face life questioning the permanence of all relationships, unless some one leads him to see there is a constancy that makes living a wonderful adventure.

The school is obviously the best agency to help a child in his transition from the family of the home to the family of the world, particularly if the home is inadequate. Probably the task of reawakening the school to the importance of this function is easier than the education of parents. To be an adequate help to the child the school must be, as Father Vann, O.P., describes it, "an extension of the home." It cannot be a place where children come merely to learn facts, for too soon they will avoid this drudgery through the simple method of truancy. In a study of the school's responsibility for



truancy among juvenile delinquents in Passaic, 67 per cent of the total number (545) expressed a strong dislike for school. It may be inferred, therefore, that while the delinquent is a problem for the school, the school is infinitely more of

a problem for the delinquent himself.

The true school is a constant enrichment for the child; it is a daily challenge where he finds new Everests to climb and new Amazons to explore. The boundaries of his classroom should be limitless; too often they are the finite outskirts of facts. The schoolroom that narrows the adventure of learning to a mere imparting of information is often the result of the disastrous exposure of the teacher to higher education. She may have piled credit upon credit, course upon course and facts upon facts through the heat of the summer, to come back to her classes the proud possessor of a much-overrated degree. Immediately she sets out to give Johnny a vestpocket edition of her dissection of nineteenth-century literature. Johnny, bored, begins to figure how he can successfully manage his comic-book edition of A Tale of Two Cities behind his Prose and Poetry.

Sometimes the teacher functions solely as an imparter of facts because she belongs to a system that sees children "as butterflies pinned in rows" rather than as living individuals. Often the much overrated word discipline is used to deaden children into bored conformists rather than to "stimulate them to self-activity." School must never overemphasize external conformity, for if it is to be the extension of the home it will aim to develop in each child the uniqueness of personality which is his gift from God.

It will lead young people to assume their place in the family of the world, emphasizing for them the thrill of discovering that the world is filled with the grandeur of God. They will know God walks on country roads and city streets; He lives in gnarled old farmers and tired stevedores. They will see the world—the city of God—and they will grow into the broad understanding that inclines young people to make allowances for the shortcomings they see in the adults who sometimes try to make children into new editions of themselves.

It is very easy to theorize, to solve on paper the problem of the school—every child emerging as a true hope of the future. Wonderful books are being written about socializing the life of the school, and from this knowledge will come a new vitality within the school. But things do not happen that simply. Teachers can study all the socializing doctrine in the world and have the most exalted feeling as they enter the classroom at nine o'clock; their towers are shattered at ten minutes to three when they lose patience with Arabella, who is slyly rearranging her lipstick behind her current-problems text when she should be listening to an assignment concerning the reception of an interracial group. In her own way Arabella is getting ready for the round table, but the hasty misinterpretation of an instructor may erase all Arabella's good-neighbor feeling very quickly. The fruit of the hours spent studying theory has evaporated. There has been no development of the family spirit which is supposed to be inculcated by socialized teaching. The teacher is discouraged.

How simple it should have been to lead Arabella to look beyond the individual preparation and see the necessity of group participation. And that is theory, too. Because at ten minutes to three, nothing looks as beautifully ideal as it did at ten minutes to nine! Yet all through the day one truth should stand forth. If the school is to bridge the gap that lies between a child's awareness of present inadequacies and faith in a satisfying future, it must work constantly with these teen-agers as individuals, for they are the standard-bearers of tomorrow. The school must see, not this class or this group, but it must see Sally, whose mother is over-particular; Jerry, whose father risks all his earnings at Jamaica; and Arabella, whose makeup is her most important contribution to better race relations.

In each child the school must see the hope of tomorrow; that faith will bring its own rich harvest. The child who knows that someone believes he is the hope of the future is determined to conquer the dragon and find the Holy Grail. But educators cannot be the only ones with faith. Fathers and mothers must see the wonder of their children. For teachers and for parents, the quick generosity, the strong enthusiasm of young people must outweigh their sudden changeableness, their occasional thoughtlessness. Young people will not fail the faith the adult world puts in them. And through this faith the thousand small bright spots that appear on today's horizon will, in spite of the appalling figures of the FBI, glow into the thousand brilliant torches which will keep the darkening cloud of juvenile delinquency from blackening the earth!

The Carpenter of Nazareth

M. Joseph Costelloe, S.J.

To satisfy God's anger for the sins of men Our Saviour need not have come in the lowliness and humility of Bethlehem. His entrance into the world could have been in power and majesty, as it will be on the Last Day. Or He could have come as the Jews expected Him to come—a great and powerful ruler. In such a state of life He would have moved with equal perfection; He would have given infinite glory to God, and He would have merited grace for men. But so weak is human nature that it needs not only a Redeemer, but also a divine Exemplar. "Jesus," observes St. Thomas, "has been proposed as an example to men in all respects: hence it was needful that there should not appear in Him anything but what, by the common law of things, belongs to all."

Since the lot of most men is that of toil and labor, it was only fitting that Christ should have a share in that toil and suffering. What seems to us today so very obvious is in reality so profound and wonderful a mystery that men have at times doubted and even denied that the Son of God could have ever been a workingman. Origen, partially influenced by the common Roman prejudice against manual labor, had some difficulty on this score. In the last century the skeptical Renan portrayed Christ as being scornful of any type of arduous work. Even a number of saintly men have set limits to divine propriety. To them the aspect of a God working at a trade which would soil His hands or clothes was an appalling thing to consider.

Such a one was Blessed Simon of Cascia, of the Order of Augustinian Hermits, who died in 1348. In his commentary on the Gospels he maintained:

Christ learned no art from which He might earn the necessities of life, but, supported by His father's or His mother's wealth, and at times by a little gainful trading, He lived a humble and frugal life.

Bishop Paul de Burgos who died in 1435 was another who denied that Christ practiced a trade. Bishop Paul was a Jew who had been converted to Christianity by reading the Summa of St. Thomas. He carried one of St. Thomas's philosophical principles over into his own scriptural exegesis: Christ had attained to the highest degree of contemplation in this life, and pertinet ad contemplativam vitam ab exteriori actione quiescere—"it is proper to the contemplative life to refrain from external activity." Another medieval opponent of divine labor was Denis the Carthusian. He held it possible that Christ was called a carpenter out of derision.

A truer knowledge of Jewish customs at the time of Christ would have precluded these minor aberrations. Certainly it would have been a far greater reproach to a Jew to have been called an idler than a workingman. The testimony of scripture as to our Lord's occupation is not abundant, but it is sufficient. The people of Nazareth, in wonder at His miracles and teaching, asked themselves, "Is not this the son of the carpenter?" "Is not this the son of Mary?"

The almost universal teaching of the Fathers and of subsequent theologians puts the question beyond the realm of doubt, but the ambiguity of the Latin faber, and of the Greek techton from which it is taken, has been the source of diverse opinions as to the trade which Christ exercised. The word which St. Mark uses to describe the activity of Christ during the hidden life is very generic in meaning. It is as indefinite as the English "artisan" or "workman." Many of the Latin Fathers, relying on an obscure verse in Isaias: "Behold, I have created the smith that bloweth the coals in the fire," and the statement of John the Baptist: "He shall baptize you in the Holy Ghost and fire," regarded Christ as a smith. Such a concept lent itself readily to the Latin taste for rhetoric. St. Peter Chrysologus could say:

Christ was the Son of a smith—of Him who made the world not with a hammer but by His command, who kindled the foundations of the world with His authority and not with coals.

With greater probability the Greek Fathers taught that our Lord was a builder—a joiner and a mason. In Galilee, where the homes were made of wood and stone, the two trades were often associated. The common opinion that Christ was a "carpenter" in the sense of a cabinet-maker is probably fallacious, for the simple reason that in a small and primitive community like that of Nazareth there would not have been enough work for such a specialist.

Whatever may have been the earlier occupation of our Lord, His teaching and His manner of life during the ministry must have been a scandal to the Scribes and Pharisees. His disciples were so poor that they ate the grain from the fields on the Sabbath. The Rabbis had made a fetish of what they considered to be honorable types of work, and believed that prosperity was a sure sign of divine complacence. While the Pharisees supported themselves by the work of their hands, Jesus for His personal needs did not disdain the charity of "Mary who is called Magdalen . . . and Joanna the wife of Chusa, Herod's steward, and Susanna and many others who ministered unto Him of their substance." The doctrine which He taught was hardly more pleasing to men absorbed in the cares of the present life:

Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.

Be not solicitous for your life, what you shall eat; nor for your body, what you shall put on.

The preaching of the good news of salvation did not change the necessity of work: "If any man will not work, neither let him eat." It did however reestablish the hierarchy of values so sadly missing in both the pagan and the Jewish world at the time of Christ: "Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you."

The beautiful relationship which should exist between master and servant since the coming of Christ was well appreciated by His early followers. Paul, when sending back Onesimus, a runaway slave, to his master, Philemon, could write:

Receive him again for ever: Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee, both in the flesh and in the Lord? If therefore thou count me a partner, receive him as myself. And if he hath wronged thee in any thing, or is in thy debt, put that to my account . . . I will repay it.

It was this same realization of the all-embracing charity of Christ that gave to the world a new notion of freedom which transcended the old barriers of rank or race. Among the companions of St. Justin, martyr, was Evelepistus, a slave of Marcus Aurelius. When questioned by the prefect, Junius Rusticus, he replied: "I am a Christian made free through Christ and sharing in the same hope as my companions here through the charity of Christ."

Today in an age that is industrial beyond that of any preceding century, the lesson taught by our Lord in the quiet years of Nazareth is of greater value than ever before. Labor schools and labor unions, social-security and management conferences will all come to naught unless He is included, "Who in the days of his flesh . . . whereas indeed He was the Son of God . . . learned obedience by the things which He suffered: and being consummated . . . became to all that obey Him the cause of eternal salvation." (Heb. 5, 8-9.)

Looking ahead

You always wonder, though you will never know, just how it is that a certain idea occurs to a certain person; some simple, quite obvious thing, but just what nobody ordinarily happens upon.

Why, for instance, would it take a man in Glasgow to write and say that he had come across reprints from AMERICA in the Catholic Digest and elsewhere? He liked this sample of the AMERICA product; so it seemed to him it was time to begin talking of AMERICA to a dozen or more people of his acquaintance, and suggests that others of our readers might do the same. Now this Scotchman (his name is Kelly and his first name James) should not be left to be carrying on this sort of spreadthe-good-news movement by himself, away over there in Glasgow. He has no copyright on the notion, and after you have taken a good look at this week's Book Supplement and some of this week's editorials, look up a dozen cronies and suggest AMERICA to them as a Christmas gift to themselves or one of the missionaries who appeal for good Catholic papers.

At Christmas time thoughts turn naturally to the East and to the vast ethnic and religious forces which form the background of today's strange struggle in India. In "House Divided" an experienced, first-hand student of India's national and religious groups will explain something of what is making it so hard for Hindu and Moslem in that country to come to an agreement.

Incidentally, we shall try a little experiment in color with our Christmas issue.

Literature & Art

Critics' choice of the year's books

Harold C. Gardiner

The flurry of white you may have noticed in the early winter air a few days ago wasn't the first snow-it was the ballots of the critics, the readers who essay the annual task of picking the best books of the year, in time to fill up those forgotten spaces in your Christmas gift list. Perhaps that is to put on their stooped shoulders too great a burden of clairvoyance; most of the critics would, I suppose, demur that they have chosen the best books of the year. No, they would say, we cannot pretend to say that; what we have committed ourselves on is only that we have picked the books that we liked best. In fact, one of our gargantuan book clubs makes that more modest statement explicitly every month; it got itself into too many arguments and disagreements, I imagine, when it purported to pick the best book of the month. Accordingly, now it merely states that it will send to its subscribers a book which "the editors have liked."

Not only is such a policy more unassuming, it is also much more honest. But even so, the problem of what to read is by no means solved for the would-be reader, particularly for the Catholic who wants to read. For, quite naturally, when we are told that such and such a book is recommended because such and such a board of judges liked it, the next question that will not stay down, or ought not, is: but why did they like it? And you will find, all too frequently to be a comfort to you, that the reasons the jury had for liking the book are the very reasons why you ought not to like it—or, the other way around, they did not like, and hence did not pick a book for reasons which ought to impel you to devour it.

Two lists of judgments on the past year's books have just been published, and their perusal with comment will serve to point up a fact which cannot be brought too often or too strongly to the attention of our Catholic book-lovers—that sound guidance is not invariably to be found in the suggestions that emanate from the book clubs, from the reviewers' columns, from the book ads. Why should we expect to find it there, when it is a safe bet that a great majority of the critics and reviewers simply do not agree with us on fundamentals?

The New York *Tribune* polled 90 prominent people and asked them to tell what books they enjoyed in the past year. All are writers, some are professional critics, and they came up with a vast array of books, picking well over 200 various titles. There was, then,

little agreement among them, nor, under the positing of the question, would we expect it. But what agreement there is gives one to wonder again why they liked the books. All the King's Men, for example, is a favorite in fiction, but we have relegated it to our limbo in this issue's supplement. Thieves in the Night ran high, too, and AMERICA's reviewer (Nov. 30, p. 244) laments the fact that Koestler's "old obsession with the physical details of sex continues to throw his pages off balance." Thunder Out of China rates high agreement in non-fiction, and we are led to wonder if its popularity is high because, to quote our review (Nov. 30, p. 243), it "presents the Chinese Communists in too benign a light." Not So Wild a Dream wins a little coterie of admirers, yet the AMERICA review (Oct. 26, p. 107) pointed out that Sevareid "calls himself a liberal, but occasionally talks like a fellow-traveler."

When we turn to the companion list which appeared in the New York Times book review section for Dec. 1, we are still puzzled by our persistent "why." This list represents the choices of ten literary editors and book reviewers, men who, from their very profession, might be expected to manifest some sort of consistent norm in their choice. But again, All the King's Men and Thieves in the Night win majority votes. Surprisingly, too, books that were certainly the most masterfully written of the year are practically ignored. Hiroshima, John Hersey's superb job, is mentioned only three times, and Brideshead Revisited once. Quite apart from the religious theme, which alienated many a critic, I should have thought that as a mere piece of craftsmanship it would have won the admiration of people whose profession it is to evaluate literature.

It is quite true that it is a little unfair to expect the experts to give detailed explanations why they liked the books they did, but I do think that even a mere list of the books ought to reveal somewhat the norms and principles on which their liking was based. It would seem that all we can gather as to that fact from the choices of the polled parties is that they fight shy of books that verge onto any spirituality and lean rather to the type that are partisan and sensational. This may be claimed, of course, as a sign of their catholicity of taste—it does not show any Catholicity of mind. I think you might be able to discern quite a different mentality behind the list of books that I am going to venture here. From all the books surveyed in this year's supplement, here are ten which we will be bold enough to claim were not only liked, but are considered to be at least among the best of the year.

In fiction the palm goes to Brideshead Revisited and A Woman of the Pharisees. In non-fiction, and representing the various fields covered in the supplement, we

chose Edmund Campion, Alexander Hamilton, Where Are We Heading?, Three Worlds, Piety at Amherst (the best written, though Public Relations: A Program for Colleges and Universities is the book that Catholic educators need most to read), The Congress of Vienna, Whereon to Stand and Breaking the Housing Blockade. If you will pardon an eleventh book on a ten-book list (it's only a small volume), add Hiroshima.

Could you tell, just from perusing that list, why one might like the books? Does it reveal some principle directing the choosing?

"Ad Deum, Qui Laetificat . . . "

An altar boy is a drowsy lad When he has the early Mass And walks the sleepy streets before The hustling milkmen pass.

An altar boy is a gallant lad
When the snow is inches high,
And the only faithful are the nuns
Walking black against the sky.

An altar boy is a busy lad
Watching chalice, priest and paten,
As he twists his clean young tongue around
Those ancient prayers in Latin.

An altar boy is a noble lad,
A herald, who may tell
That Christ has come to earth again,
By sounding on a bell!

BENNET M. BOLTON

Always Hiroshima

Clinton E. Albertson

John Hersey's ultra-realistic report on the atom-bombing of Hiroshima is timeless in the stark tragedy it tells. There are accounts of the destruction of other cities in other parts of the world that almost echo it. Here is a rather free translation of an eye-witness' description of the burning of a town in the Near East. In this case the enemy entered and sacked the place. The narrator, after taking part in the unsuccessful attempt to fight off the attackers, ran back to his home to try to help his family escape from the doomed city. He writes:

By then we could clearly hear the sound of the flames all through the city, and a flood of fire began to roll right down on us. "Hurry up, Father!" I said. "Put your arms around my neck and I'll lift you up on my shoulders. I can carry you easily enough. Whatever happens, we will see it through together."

I hurriedly gave the servants instructions to get out of the city as best they could and told them we would meet at the old cemetery outside the walls....

Then I threw a covering over my shoulders, took my father on my back, and set off through the darkest parts of the streets. My little son grabbed hold of

my right hand and toddled along, trying to keep up with my long strides. My wife came along behind.

I hadn't been at all terrified a little while before when I had faced the enemy with death flying all around me. But now, worrying about the safety of these loved ones who depended on me, I was terrified by every gust of wind, and set on edge by every sound.

I was just getting close to the gates, and it looked as though we were going to make the whole way in safety when suddenly I thought I heard the sound of running feet. My father looked back through the shadows and let out a cry. "Hurry up, son! Hurry! I can see the light shining on their steel!"

Then I became utterly panic-stricken and confused. It was as though some evil power had actually snatched my wits away. I bolted off through a maze of hidden alleyways, and somewhere, while I was getting farther and farther from the regular streets, I lost my wife. The most terrible blow of all! I don't know whether she lost the way or whether she simply became too exhausted to keep up. We never saw her again. I didn't miss her until we came to the cemetery. Then, when everybody had finally gathered, we found that she alone was missing. She had lost us somewhere on the way.

I went out of my mind for a moment and began accusing every man and every god I could think of. How could anything in the ruin of the whole city have struck me more cruelly? I put my father and son in the care of the others and left them hidden in the winding valley. Then I picked up some weapons and turned back toward the city. The only thing to do was to retrace our steps through the city, even though it meant reliving all its terrors and putting my life in jeopardy again.

First, I went back to the walls and sought out the hidden gate through which we had taken our flight. Then I went back through the darkness over our footsteps, searching out the way in the firelight. The horror one could feel on every side, and the very silence itself, were terrifying. Then I started for home-if only I could have reached it! But the enemy had broken in everywhere and were holding all the houses. And even as I looked, the hungry fire, feeding on the wind, rolled up to the roof tops. The flames mounted higher and sent an inferno raging into the sky . . . Piled all over the vacant porches of one building were heaps of the city's valuablesaltars, solid gold vessels, rich vestments-looted from shrines to which the torch had then been applied. Women and children had been herded into long lines here and there, and stood terror-stricken.

Finally grief drowned my fear and, running along, I began to call out through the darkness. Brokenhearted and weeping I shouted my wife's name again and again, but to no avail. The empty streets sent back my voice . . . And so at last, toward morning, I went back to my friends outside the city.

The bereaved husband's name was Aeneas and his John Hersey was Virgil. This classical "reporter" was imagining the details of the fall of Troy in the Trojan War. The above translation is of lines 705 to 795 in the second book of the Aeneid.

On the map it is a long way from Troy to Rome to Hiroshima to New York, but measured by the scale of the human heart they all lie very close together. Suffering is a bond of union and common understanding for people everywhere—always.

Books

Thesis for statesmanship

NATIONALISM AND INTERNA-TIONALISM

By Don Luigi Sturzo. Roy. 308p. \$3.50

By only a few people, says Don Sturzo, were the "moving words" of Pope Pius XI noticed, which he spoke to the religious of the Cenacle on July 15, 1938, close to the end of his life. These were his remarks on the evils of "exaggerated nationalism," which he compared to "real apostasy." "Much later," adds Don Sturzo, "a majority of Catholics and of non-Catholics, too, awoke from the stupor of nationalistic poisoning." And it is our painful postwar experience to find acute, fanatical nationalism serving international revolution.

This twentieth book from the fluent pen of Italy's great priest, statesman, political and social scholar and democrat appears at a time when words like those of Pope Pius XI are apt to be recalled. It represents his most mature thinking on the topics which have always carried the burden of his thought: those of the title, the Roman Question, fascism during and after Mussolini's regime, Christian democracy, the State, the unions and labor parties, modern wars, empires and imperialism, etc.

His discussion applies still further many familiar categories of his thought, such as the relation of timeless principles to the historic process which ever conditions their realization in changing human affairs. In view of some of the current attacks being made upon the sincerity of the Church's professed sympathy for democracy, his words (pp. 71-72) are worth quoting:

I know that some think there is a "dogmatic" (?) impossibility for Catholics to be democrats; they often cite the celebrated distinction made by the Civiltà Cattolica at the time when the Syllabus was issued (1864) between thesis and hypothesis, maintaining that the Catholic thesis is reaction and authoritarianism (expressed by the Syllabus and other papal documents) and the hypothesis is liberty and democracy, to be accepted only as a tolerable reality, as is done by American Catholics. Thus, they arrive at the conclusion (opposite to the one arrived at by the author of this book) that fascism was protected by the Church as more suitable to her than democ-

I should like to take this opportunity to try to destroy the myth that has been created around this matter of the distinction between thesis and hypothesis. The thesis constitutes the ethical and religious principles of society which Christianity asserts and proclaims. The hypothesis constitutes the various historical realizations of society, wherever, in one way or another, they are effectuated and put into concrete form in living institutions, customs and laws of diverse worth. Thus, the living reality is always an hypothesis, i.e., a given realization (unfortunately incomplete and limited, as many are in our individual lives) of those principles that are eternal, since they are based on the natural law and on revelation.

In any one of society's many political forms, Don Sturzo goes on to point out, "there will always be deficiencies from the ethical and religious point of view, wherefore reforms will always be necessary." Neither in a personalist or pluralist society on the one hand, nor in a seventeenth-century single closedcommunity society, are "all the ethical and religious theses of the social system actualized." So we have to be content with the immortal values represented by the theses, and the "limitations of human conditioning, individual and social, represented in fact by the hypotheses."

Between the limitations of a "monarchy (absolute, of course) and a democracy there is no comparison. But everything in its time, human hypotheses (or realizations) are infinite. A monarchy à la Charlemagne (which is not according to my taste) is preferable to a democracy like that between 1792-95 in France."

Don Sturzo's study of the evolution of nationalism is a fine synthesis of moral and political theory and of history: the "slow realization of theories formulated in the course of nearly two centuries," which he traces through Rousseau, Hegel, Comte, Durkheim and Marx. In a striking comparison, Sturzo compares Pope Boniface VIII, who closed the epoch of the medieval papacy, with Pius IX, who closed the period of the Church allied with the monarchies, of the Counter-Reformation, of the Holy Alliance and the Restoration. "All that political past was buried with the Breach of Porta Pia." But Pius IX "gave a living soul to the modern world" by his two great doctrinal defi-

In the present struggle to achieve internationalism the most important thing, according to Sturzo, is not the problem of the material and structural

organization of international groups, but the "problem of the formation of an effective collective consciousness which could make us go beyond national boundaries." While frankly deploring some of our most grievous errors, he looks to the United States to take the leadership in creating such a collective consciousness. Just how, is another question. Don Sturzo attempts no blueprints, for which he has a sage and constitutional dislike. But he provides no small supply of bricks and mortar, the gift of a lucid mind, a vast experience and a singular honesty and directness of purpose. This book is a fresh summary and analysis of truths which are basic ingredients in the making up of any Christian statecraft.

JOHN LAFARGE

The church down under

AUSTRALIA: THE CATHOLIC CHAPTER

By James G. Murtagh. Sheed & Ward. 261p. \$3

In the fifty years before 1776, England transported 50,000 prisoners to America. The War of Independence forced England to look elsewhere for a place to empty her over-crowded prisons. Australia seemed sufficiently remote and isolated to be a suitable place for a penal colony, and there, on January 26, 1788 one thousand souls, of whom 717 were prisoners of the British Crown, were dumped ashore to live or die as best they could.

During the next thirty years 30,000 prisoners were transported to Australia. Only a small minority of them were real criminals; the vast majority consisted of the destitute who had been driven by poverty to petty theft, social agitators whose teachings and practices had given offense to the Government, and political offenders of all kinds. So many of the prisoners were Irish that the colony was more than one-third Catholic.

The little village of Sydney, which the first colonists founded, has since become a thriving city of more than 1,300,000 people, and the almost empty continent on which they landed has become a modern nation with more than 7,000,000 inhabitants. Fr. Murtagh's book tells the fascinating story of Australia's development from its turbulent childhood as a penal colony, through its vigorous youth as a great woolgrowing and gold-producing settlement, to its present lusty manhood as a high-

ly industrialized nation whose armies have fought brilliantly in two great world wars and whose statesmen have attracted worldwide attention as the spokesmen of the smaller countries in the councils of the United Nations now trying to fashion the postwar world.

Though Australia's outstanding political leaders and movements receive considerable attention, Fr. Murtagh is concerned especially with the part played by Catholic leaders and Catholic ideas in the country's development. Through these terse and brilliant pages flows the pageant of the great Catholic heroes of Australia: the wretched, enslaved, Catholic prisoners of the first thirty years who, deprived of the ministrations of their priests and compelled by cruel penalties to assist at Protestant services, clung tenaciously to their ancestral faith; the heroic secular priests of Ireland, Frs. O'Flynn. Therry and McEncroe, who followed their unfortunate countrymen across the world to dedicate themselves unselfishly to the service of these Catholic slaves and to lead them successfully in the long and difficult fight for religious liberty; the great English Benedictines, Bishops Ullathorne, Polding and Willson, who fought and won the battle of human freedom against the iniquities of the penal system; one of the greatest pioneers of Catholic social work, Mrs. Catherine Chisholm, who organized and directed great waves of immigration and supplied thousands of men and women with jobs and opportunities to establish their own homes; Irish political leaders such as Peter Lalor, who led the goldminers in the Eureka rebellion, and Charles Gavan Duffy, who directed the campaign for land-reform in Victoria; Archbishop Vaughan, who waged an unsuccessful struggle against the expulsion of religious teaching from the public schools; Cardinal Moran, who spoke out so courageously for the workers in the great strikes of the nineties, and who played an outstanding part in uniting the several Australian states into a single nation; Archbishop Mannix, who directed and won the battle against conscription during the First World War; many recent thinkers, both lay and clerical, who have greatly influenced the political and social leaders of Australia by their teachings on the nature of man, the family, society, the state and government.

Strangely enough, Fr. Murtagh omits any reference to the aborigines and the Church's work among them. However, there is much in these pages to interest and edify every American Catholic. There is also much to instruct and inspire us in our efforts to solve the social problems that confront us, for our problems are very much like those against which our fellow-Catholics in Australia have long been struggling, and we can greatly profit from a study of their successes and their failures.

JOHN J. HEALY, S.J.

The course of empire

THE WESTWARD CROSSINGS: BALBOA, MACKENZIE, LEWIS AND CLARK

By Jeannette Mirsky. Knopf. 365p. \$4

The theme of this book is the essential unity of the attempts made from 1500 onward to transform America from wilderness to empire. Three "westward crossings"—those of Balboa, Mackenzie, Lewis and Clark—are presented as episodes tied together by a solid line of continuous development: "... an identical pressure of hopes and needs was felt by all, a simple idea renewed itself throughout their explorations" (p. xiv). The idea was freedom, dynamic, expanding, toward our western coast.



In this series of brilliant drives to discovery and conquest, Spain, as the author shows, played a proud and unforgettable part.

Spanish America is one of our own antecedents. A full century before the founding of Jamestown and Plymouth by Englishmen, Spaniards planted a settlement at Darien and established there the first legislative assembly in the New World. If we acknowledge England as our mother, we should remember that we were sired by Spain.

With no pretense of a thorough or wide use of the sources and relevant monographic materials, the author constructs an engaging, colorful and substantially accurate story from a few of the published documents, such as Peter Martyr's De Orbe Novo, Mackenzie's Voyages and, of course, the Original Journals of Lewis and Clark. If no new sources are here unearthed, and many of the old ones—the Jesuit Relations, for instance—neglected, a novel and very readable synthesis is made from some of the contemporary reports.

Miss Mirsky (in private life Mrs. Edward A. Ginsburg) knows how to cage an idea in a sharp picture. Balboa, she tells us, "rising to greatness and vision, flashed upon the world and vanished in a cloud of blood" (p. 51). That vastly important character in the history of North America—the beaver—is described as "delightfully, vulnerably human... He is a monogamist, a domesticated family man... a good provider, the Caspar Milquetoast of the wild... Mild, charming and respectable" (p. 115).

Again, there is a "mighty unhappiness" about the great river Missouri. It suffered a geological defeat in the glacial age, and is still fretting about it, like a crazed, irresponsible Titan. Wrenched out of its course by ice masses, it has for centuries been trying desperately to reach the sea. The straight line of its flow was bent; south the river went through the softer soil. It is almost as though it remembered its former channel and, "with a determined unwillingness ever to find rest in its new surroundings, had tossed and turned . . . vindictively" (p. 238).

Mackenzie was a "collected, aware young man.... There was about [him] a stir and ardor, a haste that gathered momentum and became velocity... yet his words are as calm and ordered as was his demeanor..." (pp. 132-133).

Some serious defects of the book must be noted. The author, it is said with regret, does not understand the character and ideals of Catholic Spain and of historic Catholicism itself.

Spain in the sixteenth century was not "fanatic and feudal" (p. xiii). Nor is it sound history to say that the Spanish monarchy and the Church, after 1500, "dedicated themselves to the morbid task of stemming the life-giving current of growth and change . . . " (p. 204). Balboa, so much admired by Miss Mirsky, would have been quite unwilling to admit such a charge. Furthermore, the effect of the Spanish Inquisition was not the "routing" of the medieval idea that God and the law were above the King (p. 100). Indeed, the purpose behind the Inquisition was precisely to save this idea. If, from the viewpoint of administration, there was many a slip between the cup and the lip, that is an entirely different story.

It might be added that the Jesuit pioneer missionaries in America did not rush "hysterically" to a terrible death in order to assure themselves of heaven (p. 205). They were totally engrossed in trying to save the souls of the savages—not to mention some of the torch-bearers of Western civilization—and the subsequent reward was, in their minds, entirely coincidental.

J. T. DURKIN

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America Press - 70 East 45th St., N. Y. C. 17

By J. B. Priestley. Harper. 286p. \$2.50

J. B. Priestley, the old apostle of enchantment, displays a mood of social awareness in this novel of the past and the present. It is a view of English society over the span of two world wars, and the author is particularly concerned over the changing temper of the times, marked by the passing of a charming way of life, the rise of predatory businessmen, the financial calluses on media of art.

The conflict of two eras, as Mr. Priestley sees them, is pointed up by his use of the time-shift technique throughout the work. Gregory Dawson, the man of feeling who has grown disillusioned writing ephemeral screen plays for unthinking masses, encounters an elderly couple whose dehydrated respectability contrasts strangely with the portrait of malice latent in his memories of them. These aloof people are the very Nixeys who, two wars ago, uprooted that Alington family which had been a symbol of graceful living to his adolescent mind. Convinced that the key to his own dissatisfaction with life is somehow tied up with the past, Dawson reconstructs that destructive relationship between the Nixeys and the Alingtons while the practical level of his mind is engaged in polishing up what may be his last scenario.

He summons up Alington, the affectionate father and sensitive employer who is forced to the wall by Nixey and his new breed of speculators, later to become the business-as-usual tycoons of the Hitler period; the blond and tragic Eva Alington, whose fiancé is stolen by the alluring Mrs. Nixey and dies in the First World War, along with many another worthy young man; the other daughters, sympathetic and sinister Joan and green-eyed Bridget, the image of first love which is so seldom lasting love.

Persons and events pass before Dawson's retrospective scrutiny, and he returns to the present with regret for the death of an idyll, and sharpened cynicism toward present social indifference. He is in a mood to shuck off the old but unwilling to espouse most of what is new. He is no Communist, he declares, and the Labor lot are a poor sort, not at all like those sincere (and ineffectual) Fabians of his youth. Too old for compensating romance, and too young to despair of reforming the world, he is finally saved by another ghost from the past, a forthright wom-

an who offers him an opportunity to write the sort of scenarios needed by an ailing social system, in league with earnest young people who are aware that life is real if troublesome.

Mr. Priestley's unusually solemn assurance that any resemblance between his characters and events and real life is coincidental will focus reader attention on his known personal attitudes as they light up and sometimes overheat the pages of his novel. Gregory's curt dismissal of American films as a scientific achievement and an artistic failure must be Mr. Priestley's, and it is an estimate not peculiar to him. The description of Hollywood producers as "giant parasites, sucking the life out of films, ruining the best medium for communal entertainment that's been invented during the last two thousand years" is harsh but not too wide of the mark. He is merely national, however, when he presumes British superiority in intention or taste, and uses Americans as convenient examples of venality. Mr. Priestley also rather resents our respective national positions in the late war, and appears to take an option on hardship and suffering.

Mr. Priestley, at present a vague socialist, holds to the decent tradition of that older social critic, Galsworthy, but he is equally materialistic and lacking in profundity. And he seems not to agree with the Forsytean conclusion that the hardening of the business arteries began long before Gregory Dawson saw the light of day. All in all, the novel marshals an interesting series of events and persons to prove its pointthat we need a solemn tenderness for life. However Mr. Priestley may be enamored of socialism coupled with personal wonder, his warm, natural feeling for humanity is his saving grace as a novelist.

THOMAS J. FITZMORRIS

MY EYES HAVE A COLD NOSE

By Hector Chevigny, Yale University, 269p. \$3

Hector Chevigny's title, like most other good ones, has at least two meanings. Primarily, it means that the author's eyes are a dog's—a Seeing-Eye dog's; secondarily, it means that the author, despite his blindness, insists upon his dignity as an adult, intelligent and self-reliant American, one who resents the mixture of sympathy, parental solicitude and annoyance with which the public in general—and social workers in particular—insult and debilitate his

group. Far from being either an outright or a pseudo-philosophical tearjerker, the book recites the grievances under which sightless people have long suffered and asserts that they are, and of right ought to be, free.

Blindness, brought about by detachment of retinae when he was in his early thirties, has interfered comparatively little with Mr. Chevigny's supporting himself and his family, for he is a radio-script writer. It may, in fact, have been slightly advantageous to him, for he can now perceive, more readily than he once did, what will and what will not get across to the television-less audience. But instead of undertaking the sour-grapes approach, the recital of the minuscule compensations of blindness, he calls sightlessness a "damned nuisance" and a nearly irresistible temptation toward utter dependence. The blind, whether children or adults, are waited upon, entertained, led about and encouraged to pity themselves. He points out, for example, that nowhere can a blind man pay for instruction in braille; he must become some socialworker's "case" and, since he does not regain his sight, he continues to be some worker's "case" for the remainder of his life.

Because the book is subsidiarily an autobiography, it contains a wealth of documentation for the author's thesis and is intensely interesting as well. Its finest section, on both counts, is the one devoted to The Seeing Eye, of Morristown, New Jersey. That organization, Mr. Chevigny says, treats the blind as they should be treated, for it requires that that they pay \$150 for the first dog and \$50 for each replacement (the charge to servicemen is \$1 in each case). And though it grants generous credit and is considerably out-of-pocket on each transaction, it insists that none of the price be met by anyone other than the client.

Stylistically, My Eyes Have a Cold Nose is thoroughly competent; there is no reason for anyone's expecting such a work to be an outstanding piece of art. But as a treatise, it is a "must" for social workers, physicians, clergymen and those others who have dealings with the sightless as prospective employers, relatives or friends. What Mr. Chevigny says may be old stuff but, even if it is, his bill of particulars commands respect and deserves the consideration of everyone who thinks, consciously or subconsciously, that coddling is the proper way to comport oneself toward the blind.

EDWARD W. HAMILTON

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The Word

THE EPISTLE AND GOSPEL FOR the third Sunday of Advent recall to us two gigantic spirits: John, the fearless precursor of Christ, and Paul, His tireless ambassador. The words of the epistle are Paul's exhortation to "rejoice in the Lord always," while the gospel vibrates with the Baptist's call to "make straight the way of the Lord." Paul reminds us that joy, which is constant, unshakable, founded on Christ, must be a distinguishing mark of the Christian. John, facing his hostile questioners with shaggy and uncompromising strength, is a concrete example of the humility, honesty and self-discipline we must likewise manifest.

The two ideas might seem contradictory unless one has meditated sufficiently on the blend of sacrifice and love, seriousness and happiness which is our Holy Faith. Too often now do men make happiness synonymous with pleasure, and joy with ease. The Saturday Review of Literature recently reprinted the results of a poll conducted in France, in which the question was posed to many people: "Can you say exactly what you call 'being happy' "? Forty-seven per cent of the men who answered and thirty-eight per cent of the women chose financial sufficiency as the basis of happiness. Other replies designated, on a diminishing scale, "health, peace, wealth, family, wisdom and love" as the essential notes of human felicity. Significantly enough, only a meager percentage claimed to be "very happy."

Christian joy and happiness do not necessarily imply ease or comfort. The same Paul who calls us to full and continuous joy suffered frightfully. Plagued by personal sickness, he was also scourged, stoned, shipwrecked, imprisoned (2 Cor. 11; 23-25) and he assures us that "all who want to live piously in Christ Jesus will suffer persecution" (2 Tim. 3:12).

The happiness to which he summons us is not a silken lethargy, a deep-plush anesthesia, an irresponsible withdrawal from difficulty, a utopian immunity from the irksome. It grows rather out of the conviction that we have been redeemed by Christ, that we live in Him, that He is our Brother, that we have the aid of His omnipotence in facing life, that through Him our very anguish is the raw material of glory. He foretold our tribulations and added: "Be

glad in that day and rejoice; for behold your reward is great in heaven" (Luke 6:23). So the apostles, with backs bleeding from the scourges, left the Sanhedrin, "rejoicing that they had been counted worthy to suffer . . . for the name of Jesus" (Acts 5:41).

It is not easy to be a good Catholic. Not without battle can one walk in spiritual integrity through a world which pours seductions into the mind by every channel of sense. To shape one's life on the pattern of the Sermon on the Mount, to live patiently, continently, humbly, honestly, charitably is an heroic task. But the man who, with the grace of Christ, lives that way, has a deep-down peace which the world can neither give nor understand.

John therefore tells us what we must do; make ready the way of the Lord—removing from our hearts any obstacles of His coming. Paul tells us how to do it; not grudgingly but gallantly: "God loves a cheerful giver" (2 Cor. 9:8). "When you fast do not look gloomy like the hypocrites" (Matt. 6:16). If you want a happy Christmas and a happy life, approach this feast in the spirit of Him whose birthday it is, generously, lovingly, selflessly.

WILLIAM A. DONAGHY, S.J.

Theatre-

POSTHUMOUS PLAYWRIGHT. Eugene O'Neill, according to report, has written a play which will not be published or performed until twenty-five years after his death. The precious manuscript has been sealed and deposited in a secret and inaccessible vault, probably in Alcatraz or Fort Knox, and presumably the O'Neill curse will be pronounced on anybody curious enough to pilfer or purchase a peep at its pages and tattle their contents. O'Neill, now in his sixties, looks hale enough to reach seventy. While he does not appear to be a man of great strength, in the biblical phrase, an actuary might consider him a good risk for survival until his years number four score. In the meantime his play nests in a strongbox, in darkness, silence and mystery, with the curious world knowing nothing about it except its existence and its title, which is Long Journey into The Night.

That is all we will ever know about the play until 1971, assuming that

O'Neill decides to shuffle off this mortal coil tomorrow morning. If he postpones his demise until he is seventy, about eight years hence, none of us will get a glimpse at his play before 1979. We will not see it until 1989 if he insists on lingering in this vale of tears until he is eighty. The "we" in this paragraph, obviously, is rhetorical. Most of us who have already reached forty will not be around here in 1971, the earliest possible year of the publication and production. Of the minority who remain, many will be in their dotage. O'Neill has willed his play to a new generation, perhaps a new age. Why? Is he trying to live twice, in his own age and the next? Is he reaching for immortality? If that is his motive, perhaps he ought to read Oedipus Rex again. It is futile to attempt to evade what the Greeks called destiny and what we know is divine law.

There is an aspect of O'Neill's decision that reminds one of the parable of the buried talent. There is a finality about the act of burying that marks the end of life and significance. We bury a man, a friend or philosopher, and exhume a skeleton. When the foolish servant's hidden talent was dug up from the earth his reward was far different from what he had expected.

Since neither O'Neill nor his admirers ever claimed that he is either a profound or an acute observer of social trends, it probably has not occurred to him that his play may be less interesting to posterity than it would be to his contemporaries. Twenty-five years after his funeral, social problems and attitudes, ideas, tastes, manners and stage techniques may be so different from what they are today that nobody will be interested in the play except collectors of old manuscripts. Things that are buried have a way of staying dead.

It is true, of course, that Euripides and Aristophanes have survived war, pillage and historical hiatus. But those authors did not deliberately hide their art in the bowels of the earth. They wrote for neither the dead nor the unborn. Their plays live because they gave their genius to the living.

There is a taint of ingratitude in O'Neill's saving a part of his genius for posterity. His contemporaries have been good to him, rewarding him with appreciation and currency of the Republic. Why should he hold out on us? His decision may be futile as well as ungrateful. The first atom bomb aimed from Mars, in the war of the planets, may land on the very spot where his manuscript lies. Theophilus Lewis

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Films

THE RAZOR'S EDGE. Somerset Maugham's story of a young man who gains heaven over the razor's edge rather than through the needle's eye is conerned with goodness, but only the variety imported from mystic India. The plot, taken as a general preachment for values loftier than money-grubbing, adultery, alcoholism and murder, is commendable even if its motivation is snobbishly esoteric. The hero, seeking the reason for his borrowed lifetime, scorns the pursuit of wealth, engages in the mystical experience of manual labor, and is persistently importuned by the wife of a bankrupt. His great experiment in regeneration, involving an alcoholic, is done to death by that same vixen. Eventually the noble young man forces her into a confession of deviltry and abandons her forever. The religious message is simpler, if less stylish, than the author's theosophical symbols, and it is commercially reinforced by a travelog, a peek at low life, a cynical thrust at a Christian straw-man, and a nice thick layer of suburban sophistication. The new dispensation is based on entertainment as much as on edification. Edmund Goulding has managed some theatrically effective passages in an overlong film which falls short of sincerity and soundness and which must lure adult audiences by its excellent mounting and such stars as Tyrone Power, Gene Tierney, Ann Baxter and Clifton Webb. Someone has said that if Christianity were an obscure religion discovered in Tibet, the intelligentsia would flock to it; including, perhaps, Somerset Maugham. (Twentieth Century-Fox)

TILL THE CLOUDS ROLL BY. Just when Hollywood discovered that there is a composer behind every musical score is not clear, but that obvious fact has become an obsession. For some time, the studios have been busily engaged in matching up the men and the music in tuneful if not always truthful biographies. Jerome Kern is the subject in this instance, and the film is a completely engaging entertainment. The one weakness is confined to the plot, where it can do the least harm. The late composer's life is presented with a minimum of dramatic conflict, and the succession of happy events is tied in with reminiscences of such stage notables as Marilyn Miller, Charles Frohman and Victor Herbert. The placid love story underscores the pleasant music where a stronger story might have been an intrusion. Richard Whorf is called upon to be more conductor than director in this technicolored extravaganza. Robert Walker, June Allyson, Van Heflin and Lucille Bremer are importantly cast, with everyone else in the studio contributing random specialties. The family will find this an excellent show. (MGM)

WANTED FOR MURDER. This is a melodrama which matches plot violence with directorial restraint. It is a British film with a Scotland Yard background, and unfolds the ironic story of a hangman's son turned murderer. The strangler's reversal of good form is explained neatly by a compulsion neurosis, and he evades capture only by committing suicide. The film is a study of insanity for the box-office and not for the case-book, of course, but Laurence Huntington's direction keeps it from excess of horror or absurdity. Eric Portman and Dulcie Gray are capable players, and there are even comic touches to snare the nervous adult. (Twentieth Century-Fox)

THOMAS J. FITZMORRIS

Parade

The spotlight focused by the week's news played on a well-known phenomenon-the uncertainties of human existence. . . . All over the land, human plans could be seen coming apart. . . . Sweet honeymoon dreams developed into sour nightmares. . . . Addressing a judge, a young Chicago wife said her husband attempted "to push and shove" a small puppy-dog down her throat. . . . A recent Missouri bride testified her husband hit her with a chicken when she refused to stew it for him at 2 a.m. . . . A Michigan wife complained that her husband went to bed with his shoes on, even when there were clean sheets on the bed. . . . In California, a young bride back from her honeymoon learned that her husband had married her on a bet-a five-dollar bet with a bartender. She overheard her spouse say to the bartender: "I told you I'd marry her. Give me the five bucks." . . . Life's uncertainties were confined to no one field. . . . They crept in everywhere. . . . In Indiana, a Longfellow admirer, who particularly relished the lines: "I shot

an arrow into the air; it fell to earth I know not where," went out and shot an arrow into the air. The arrow fell on his head. He will be back at work in about a week, hospital authorities stated. . . . Domestic circles were upset. . . . In Ohio a youthful couple, caretakers at a fire-station, parked their bedstead on the rear of a fire-truck, during house-cleaning. The truck, with the bed on it, went out to an alarm; came back without the bed. . . . Kindly hospitality developed along unexpected lines. . . . In Pennsylvania a man and wife, while waiting for the arrival of a guest, received a phone message which caused them to go out for a few hours. Leaving the door unlocked, they pinned on it the friendly greeting: "Come in and make yourself at home." A robber arrived before the guest, went in, made himself at home, departed with the couple's jewelry and cash. . . . The sense of uncertainty affected even weather forecasters. . . . A federal meteorologist told a Kansas club he always keeps an umbrella in his office "just in case my prediction of fair weather goes wrong." He got the idea. he said, on a visit to the Weather Bureau chief in Washington, who always keeps an umbrella handy. . . . Disappearing articles added to the feeling of instability. . . . In North Carolina a man bit off one of his cousin's lips. The cousin hunted everywhere for his missing lip, failed to find it. . . . In Virginia a farmer, wishing to re-marry after a divorce, experienced difficulty because a cow ate the court decree. The farmer wrote to the court clerk: "Dear Sir. In regards to your letter? My mother-inlaw layed it by a tree to pick potatoes and the cow got it and eat it. It was about a certified copy of my divorce. Will you please repeat what was in that letter?"

Only in the earthly phase of human existence do uncertainties occur. . . . Uncertainties stop at the grave. . . . In the phase beyond, there will be nothing but certainties. . . . For the human beings who elect hell, the absence of uncertainties will be a terrible thing. . . . About their eternal stay in hell there will be no uncertainty whatsoever. . . . For the human beings who elect heaven, the absence of uncertainties will be a source of deepest joy. . . . Perfectly, indescribably happy, they will know there never is to be a change in this happy state. . . . The uncertainties of earthly life, borne according to God's will, lead one to the certainties of Heaven. JOHN A. TOOMEY

Correspondence

Research in Jesuit Universities

EDITOR: Recently I had occasion to check through the National Research Council Bulletin no. 113 to find out how many Jesuit colleges and universities offer their research services to industry. Of the twenty-five Jesuit colleges and universities in the United States, thirteen are listed as offering this service. They are the Loyola Universities in Los Angeles and in Chicago; the Universities of Santa Clara, San Francisco, Scranton and Detroit; St. Louis, Fordham, Xavier and Gonzaga Universities; Holy Cross, St. Peter's and St. Joseph's Colleges. There are numerous other non-Jesuit Catholic institutions in the NRC listing. I adduce this list in support of Douglas J. Hennessy's letter on Research at Fordham which appeared in your issue of November 30.

College of the Holy Cross, Worcester, Mass.

Bernard A. Fiekers, S.J. Chairman for Chemistry

EDITOR: In order to fill out the picture of grants for research at Catholic schools, kindly report that Marquette University School of Medicine is currently using \$54,550 in grants for investigative work.

The impossibility of securing competent technical assistance has made it necessary for us to decline other generous offers.

Note that I am reporting only for the Medical School, as the data for the other schools of the University are not at hand.

Marquette University School of Medicine.

A. F. BERENS, S.J.

Film production code

EDITOR: The November 23, 1946 issue of AMERICA, in the Films department, contains a statement by Mr. Thomas J. Fitzmorris, on the Production Code, which causes considerable concern. It is indeed regrettable to find such sentiments expressed by a regular writer in a Catholic review of the week, and particularly in AMERICA, which by many articles in the past has demon-

strated an intimate knowledge of the nature of the Code.

Mr. Fitzmorris is correct in noting an increase in the number of B—Objectionable in Part—films. But the statistical basis of his statement is not correct. From November, 1940 to November, 1941, 9.6 per cent of the films reviewed and classified by the Legion were rated B. From November, 1945 to November, 1946, 15.35 per cent of the films reviewed and classified by the Legion were rated B—Objectionable in Part.

Far more important than the abovecited statistical inaccuracy is the shocking deduction that, because there has been a moral retrogression in films, "the vaunted Code is no great moral force." Mr. Fitzmorris has forgotten that between the Code and the film there is the Production Code Administration, which applies and interprets the provisions of the Code. When Mr. Fitzmorris made reference to "the compromise Code" he should have referred to inadequacies in the operation of the Production Code Administration. The authors of the Code, I am sure, would rightfully resent the label "compromise Code" applied to the Code.

The Code, which embodies fundamental principles of morals relating to film entertainment, is the instrument of self-regulation voluntarily adopted and applied by the motion-picture industry.

The presently observed trend in motion pictures should not be attributed to the Code but to the Code Administration. Yet, in justice let it be said that the Code Administration faces the arduous and constant task of eliminating from scripts material detrimental to public morality. The amount of this material is very great. Unfortunately, many writers fail to appreciate, and some will not appreciate, the moral responsibility which they as writers have, and the potent and far-flung influence of the ideas, philosophies and situations that flow from their pens.

Undoubtedly, the members of the Production Code Administration, laboring under severe pressure, wonder why it is that some writers, producers and directors, after having been told once that material of a given nature is improper for screen production, repeat

their efforts to force material of the same kind through the Code Administration.

Mr. Fitzmorris, in effect, concludes that "the vaunted Code is no great moral force." Though men violate the Decalogue, the Decalogue withal remains a great moral force.

New York, N. Y. (Msgr.) John J. McClafferty

Appreciation

EDITOR: All friends of national defense should be grateful to you for the editorial favoring unification which appeared in "Washington Front" in your issue of AMERICA, of November 30, and was written by Charles Lucey. In a few bold strokes the case for unification was set forth clearly and succinctly. Your support is appreciated.

Washington, D. C.

ROBERT P. PATTERSON
Secretary of War

EDITOR: I am under obligation to AMERICA for its kindly and understanding attitude when discussing, in an editorial of October 19, the address which I delivered at Freedom House upon the occasion of the presentation of an award to me.

It is reassuring to find so complete an understanding of the problem which confronts us in striving to bring about international control of atomic energy and outlawing of its use as an instrument of war.

Your editorial rightly emphasized the need for "swift and certain punishment" of all violators of any atomic agreement. This is the nub of the whole situation, once all countries have agreed to the outlawing of bomb manufacture and we, as a consequence, have ceased our stockpiling of this weapon. As you so truly observe, the final solution of this vexing question points the certain way for the elimination of war.

New York, N. Y.

BERNARD M. BARUCH

Correction

EDITOR: Somewhere between my type-writer and your final press day, I was made to say in "Notes from Paris" (AMERICA, Nov. 30, p. 240) that "many sound thinkers believe it [the new French Constitution] is workable." It should, of course, have been "unworkable." I would be grateful for the correction.

Washington, D. C.

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Hopes and Set-Backs in Realizing the U in UN

In the good old days books on foreign countries had titles like "Hunting Lions in Darkest Africa" or "By Sampan along the China Coast." But in the year of peace 1946 it can hardly be said that the book trade quite reconverted to travel and adventure. For better and for worse the public hasn't forgotten the war and what it means for us. Confusion and uncertainty as to our next step have been the tip-off to our publishers. And writers, some qualified, some not qualified, have not been wanting to answer the call for the new Moses. While the peace treaties have dragged on from London, to Paris, to the Waldorf-Astoria, the books have as usual kept pace with the burning questions of the day. Peoples and lands beyond our borders are no longer items of mere curiosity but participants and objects in the grim game of interna-

tional politics.

At this stage the question is asked by Sumner Welles, Where Are We Heading? (Harper. \$3). This book by the former Under Secretary of State summarizes the portentous issues before the American public and points out the mistakes we have made in confronting them. Of informed persons with the requisite breadth of perspective probably few equal this trained diplomat. He thinks the United States has made serious errors (especially since his own departure from the State Department) in trying to realize our legitimate ideals. But despite the apparent personal pique that crops up here and there, these warnings cannot lightly be ignored, or his constructive solutions dismissed out of hand. Another work whose very title is suggestive of the task before us is Reconquest: Its Results and Responsibilities, by Hallett Abend (Doubleday. \$2.75), veteran correspondent and expert on the Far East, who analyzed the results of a round-the-world tour made shortly before the war's end. The author is particularly worried and angered by American wartime agreements with Russia in the Far East.

A third book in the realm of searching analysis and criticism was Spheres of Influence, by Sydney Morrell (Duell, Sloan and Pearce. \$3.50). In the relations of the Big Three with Iran, Greece, Italy and Yugoslavia, much food for thought is found. Here power politics was at its worst, and suggests

to us how little progress has been made in the technique of international justice. But foreign policy begins at home, as some one has said (another book) and, in trying to measure the foundations of America's role abroad, the reader can find stimulating material in Charles A. Beard's American Foreign Policy in the Making, 1932-1940 (Yale University Press. \$4). In this factual record (perhaps a bit too selective for objectivity) the process leading to the participation of the United States in the second World War is outlined by an esteemed historian. Criticized for a too-narrow vision of the causes that led to the formulation of current American policy, this book is nevertheless a valuable study of our road since 1932.

Stephen Bonsal, one of the many historians of Versailles, gave us during the past year a readable portrait of the small figures who hovered modestly in the background in 1919 seeking the crumbs that fell from the tables of the great Powers. His Suitors and Suppliants (Prentice-Hall. \$3.50) is a collection of snatches from personal meetings with special pleaders from the many nationalities and principalities for whom the door of opportunity and hope was opened by the demise of the Central Powers. There has been no such parade of noble and ignoble characters at Paris this year, much less at the Waldorf-Astoria, although their ghosts are still hovering around the Council of Foreign Ministers.

Part of the road back is charted by Mrs. Vera Micheles Dean in her Four Cornerstones of Peace (Whittlesey House. \$2.50). This quadruple foundation consists of Dumbarton Oaks, Chapultepec, Yalta and San Francisco, rather uneven bases for the purpose. It is not a heavy volume, but written in a way to give the simple facts. Some eyebrows may be raised, however, at some statements made in reference to the USSR and human rights.

To judge from the deadlocks that these many months stalled the Peace Treaties, the real cornerstone of peace is Trieste. And to get the proposed in-ternationalization of this hotly contested zone into perspective you can profitably think on the experience at Danzig, a free city set up by the League of Nations. The Danzig Dilemma. A Study in Peacemaking by Compromise, by John Brown Mason (Stanford Univer-

sity Press. \$4), is a timely book that may give us the key to knowing if the Trieste problem has really been solved or whether international friction will continue to be generated there. Mere internationalization, concludes the author, will not keep compromise alive if the world body does not maintain vigilance to see that the guarantees are enforced.

Who can forget the furore in the press over the policy assumed by the State Department towards France in 1943, at the time of the invasion of North Africa? Somewhat late comes Adventure in Diplomacy (Dodd, Mead. \$3) as an apologia for this much criticised (and spectacularly successful) episode. Author Kenneth Pendar was a participant in the preparation for the landing in North Africa.

Good books about Germany since the war are hard to find. The scene is a large one and quickly shifting; passions still run too high. What pictures we have are mostly the output of newspapermen who can give an infinite number of details without providing a convincing analysis of what is taking place. For the present the reader must be satisfied, if possible, with such books as Experiment in Germany (Duell, Sloan & Pearce. \$3.75), by Saul K. Padover, or America's Germany (Random House. \$3), by Julian Bach, Jr., or Germany in Defeat (Knopf. \$2.75), by Percy Knauth. On the sympathetic side was The Germans in History (Columbia University Press. \$5), by Prince Hubertus zu Loewenstein. One of the better books on Germany tells us about Germany from the past more than from the present. This was Germany Tried Democracy, by S. William Halperin, a detailed political history of the German Reich from 1918 to 1933 (Crowell. \$3.75).

Since the atomic bomb has some slight relevance to the international scene, it may not be out of place to mention the books of this year that have received their impulse from this direction. Dawn Over Zero, by William L. Laurence (Knopf. \$3), was the report of the only newspaperman to witness the actual bombing of Nagasaki, to see, in his own words, "the sunrise such as the world had never seen." Less concerned with description and more with solemn warning was the symposium of fifteen scientists and writers, published by Whittlesey House (\$1) under the title of One World or None.

These scientists, who regard themselves as honor-bound to warn the world of the meaning of their own discoveries, are at one in insisting this world cannot survive if the new power is not controlled internationally. Among the less sensational and more closely reasoned works that have appeared on this subject was The Absolute Weapon, edited for Harcourt, Brace (\$2) by Bernard Brodie. The basic political and military problems that must be solved before any such system of control sought by the scientists can be effected are put to thorough sifting by half a dozen authorities in political science. Radio Commentator Raymond Swing devoted twenty-two broadcasts on successive weeks to the challenge of the atomic age. World government is the only answer, he and many others urge. These broadcasts have been published under the title In the Name of Sanity (Harper. \$1). But the big mistake Mr. Swing and others like him have made, as one reviewed remarked, is his apparent belief that mankind is ruled solely by logic. Will the terrors of an atomic war frighten man into the world government that he is told can alone save him? Not in this generation, unhappily; and that's too long.

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In the realms of ideology (the real issue in international politics) the past year's book output saw new literature directed at the Soviet-Western impasse. The year's most revealing book was undoubtedly Victor Kravchenko's I Chose Freedom (Scribner. \$3.50), whose documentary counterpart was William Henry Chamberlin's Blueprint for World Conquest (Human Events. \$3.50). As if to confirm the belief, expressed by some, that Soviet Communism has been metamorphosed imperceptibly into something other than what Marx and Lenin had contemplated, Louis Fischer, until a few years ago an admirer of "the great Soviet experiment," has written in The Great Challenge (Duell, Sloan and Pearce. \$4) that the Soviet leaders have deserted Marx for the Czars. "Peter is the victor and Marx his prisoner.

On the subject of Soviet imperialism which Mr. Fischer finds most disillusioning, former Ambassador to Moscow William C. Bullitt has written The Great World Itself (Scribner. \$2.75). The influence of this book is weakened seriously by an emotional style surprising in a veteran diplomat.

Among the most amazing and unpredictable outcomes of the war has been the rise in Yugoslavia of the closest thing to communism outside of the USSR. How this came about and what it means is related in bitter tones by David Martin in Ally Betrayed: The Uncensored Story of Tito and Mihailovich (Prentice-Hall. \$3.50). A sober and discouraging picture is presented in After Hitler Stalin? (Scribner. \$3), by Robert Ingrim. One of the wrong things about war is that you can never tell to what it will lead. There are some salutary lessons to conclude from the fact that the end of Hitler has merely exchanged one problem for another.

Bruce Publishing Company have

made available in this country Michael de la Bedoyère's No Dreamers Weak (\$2). The scholarly British publicist discusses here the Christian contribution to world order which brings man back to an awareness of his own personal dignity. The same publishers have put out a second work by Professor Timasheff, following his The Great Retreat, under the title Three Worlds (\$2.75), dealing with contrasting world ideologies today.

ing world ideologies today.

If the volume of literature means anything, then the richest field of inquiry today and for a long time to come is the Far East. As America finds itself compelled more and more to inject itself into the Orient, knowledge becomes indispensable. Among the useful books published to this end last year was The United States Moves Across the Pacific (Harper. \$2), by Kenneth Scott Latourette. This is a survey of American policy in the Far East that can help the confused average American to thread his way through a very complex subject. As a companion volume to the foregoing one might suggest Soviet Far Eastern Policy, 1931-1945 (Princeton University Press. \$2.50), by Harriet L. Moore. This pair of books may be a pregnant symbol for the future.

It is China that most arouses the ideological interest of writers. Philip Jaffe's New Frontiers in Asia (Knopf. \$3) is probably as good a book as there is on the market this year for revealing the attitude of the communist sympathizers among China students. Thunder Out of China (William Sloane. \$3), by Time correspondents Theodore H. White and Annalee Jacoby, is an impassioned criticism of Chiang Kai-shek and American policy in Chungking. This is only one of the many books on China which must be read with discernment rather than indignation, because so much is true and so much overdrawn.

One of the natural and very important preoccupations of occidental students is the population problem of the Orient. The simple solution is birth control, to many of them. But the Indians and Chinese are apparently unimpressed by such an approach, if one can judge from the book of an American-educated Indian. S. Chandrasekhar, in India's Population: Fact and Policy (Day. \$2) has a different way to abolish the sordid condition of the vast millions of the East.

Important works on the Nuremberg War Crimes trial available to the public this year were The Nuremberg Trial and Aggressive War, by Sheldon Glueck (Knopf. \$2), and The Case Against the Nazi War Criminals, by Justice Robert H. Jackson (Knopf. \$2). This latter book consists principally of the opening statement made at the trials in November, along with appropriate documentation. One suspects that next year's books will show that this question has not yet ended, even though the sentences have been executed and the war criminals disposed of.

Our relations with Great Britain are taken perhaps too much for granted. Yet there are serious problems that must be solved in this area, too. The publishers remind us of this fact. Among books that might be mentioned in this field and published within the past twelve-month are: Rival Partners: America and Britain in the Postwar World, by Keith Hutchison (Macmillan. \$2), and The United States and Britain, by Crane Brinton (Harvard University Pess. \$2.50). Another book whose title is similar to the first, but more on the lines of political and power analysis was Britain: Partner in Peace, by Percy E. Corbett (Harcourt, Brace. \$2).

F. S. C. Northrop has written a long and apparently profound study of the cultural foundations of great civilizations. Perhaps somewhere he has the answer to the ideological warfare of the postwar era. But his *The Meeting of East and West* (Macmillan. \$6) is a questionable contribution to that end, for it is philosophically unsound, and logically lays the foundation for even worse confusions.

Our readers will recall the articles written by Guido Gonella in the form of commentary on the Pope's Christmas Allocutions. An edition has been prepared by Hollis and Carter, of London (12 s./6d.), under the title The Papacy and World Peace. This is an abbreviated translation of the articles, edited and abridged by A. C. F. Beales and Andrew Beck, A.A. If Men Want Peace (Macmillan. \$2.50) was the result of faculty discussions at the University of Washington and covers the wide range of forces that must be taken into account in planning a stable world order. Not the least of these forces is religion and morality. Every angle is covered in this symposium, the contributions of necessity being varied in quality.

If one were desirous to put the finger politics today it is in the growing power of the secret police as barbingers of tyranny. Asher Brynes in Government Against the People (Dodd, Mead. \$3) has written a first and therefore sketchy and perhaps superficial analysis of the relationship between national police forces and the business of maintaining international peace. This book raises the question whether the experience of Nazism does not require us to formulate an international code for the nature and functions of the internal police.

Peace Atlas of Europe by Samuel Van Valkenburg (Duell, Sloan and Pearce. \$2), began as a pamphlet but is here expanded a few more pages into a book that for all its smallness is the kind you want to have by you all the time for quick reference on just what the morning's reports really mean. 26 full-page maps are an asset.

ROBERT A. GRAHAM

Five suggested "bests" in this section: Where Are We Heading? American Foreign Policy in the Making, I Chose Freedom, Three Worlds, Ally Betrayed.

The Great Domestic Social Battleground

Providing shelter for one's family turned out to be a top ranking domes-tic problem in 1946. (In case you have forgotten some of the others were the high price of food, continued labor disturbances and growing discord in political circles.) The year started off with an all-out effort to put roofs over the heads of our shelterless families, especially those of veterans. It ends up with an energetic drive to get rid of all controls on construction and to reduce government housing activity to a minimum. For that reason those who still think shelter of a decent kind is one of the prime necessities of life-and who doesn't-will want to read Breaking the Building Blockade, by Robert Lasch (University of Chicago Press. \$3). The author is a journalist with an incisive style .A student of the social sciences, he has proper respect for facts and figures, trends and problems. He uses this knowledge to the best advantage in explaining to the average reader why America's housing problem is deeper than it seems and why it will not be solved in one year or two. What is needed, he shows, is a longterm program for rationalizing the construction ndustry and for modifying and bringing up to date our financing procedures, our tax laws and building codes.

When speaking of housing we want to mention an optimistic little book which appeared last May. It is Building Your New House, by Mary and George Catlin (Current Books. \$2.75). Those who are fortunate enough to have a home in the planning stage will enjoy its practical discussion of every nook and corner to be found in a house. Plans and diagrams are plentiful and frequent references to cost make the

discussion realistic.

Home-builders who think in terms of rural living should read Success on the Small Farm, by Haydn S. Pearson (Whittlesey House. \$2.50). Even if they do not take up small farming as a profitable enterprise—the possibilities along that line are definitely limited—there is much to be learned for the

home garden.

It is but a short step from rural living to the question of land and land tenure. Alfred N. Chandler in Land Title Origins (Robert Schalkenbach Foundation. \$3) with considerable historical detail relates what he calls "A Tale of Force and Fraud." It is his thesis that contemporary land policy in practically any corner of the globe is doing grave harm to the human race. He examines the origins of land titles in our own country and finds that subsequent use has as often as not been detrimental to the common good. One need not subscribe to all the conclusions of the author to profit by the research which ment into the making of this book.

Users of the land who engage in agriculture know that fluctuations of prices and demand for farm products makes the lot of the farmer a most uncertain one. His instability in the economic order affects the fortunes of city dweller and non-farmer as well. It is not the farmer himself who is to be blamed but a whole series of circumstances and situations, many of which could be controlled if we once set our minds to it. In his study made for the Committee for Economic Development Theodore W. Schultz surveys our agricultural economy and makes concrete recommendations. Agriculture in an Unstable Economy (McGraw-Hill. \$2.75) is the name of the study. It will appeal to students of social and economic life who are interested in leveling out the major crest and troughs of the business cycle. A more specialized study, of restricted appeal but great economic importance, is The Milk Industry by Roland W. Bartlett (Ronald Press. \$4.50).

The history of the American soil and of the men who guide the plow is told in Farms and Farmers by William H. Clark (L.C. Page. \$3.75). This popularly written book belongs to the American Cavalcade series and relates in a dramatic way a portion of our nation's history all too frequently passed over by general historians. The period of limitless expansion is over, the author maintains, and in its place we are in



an era when reorganization of our agriculture, in such a way that it becomes part of the national economy, is imperative. Our farmers' future has become a grave social problem which none can afford to ignore. The solution is seen in organized conservation and planned economic democracy. The research and painstaking study which went into the book does not appear in the form of footnotes but rather in the competent handling of the subject throughout and in the extensive bibliography at the end.

Cooperation is one way in which our farmers can bring about economic democracy. Others beside farmers have used the cooperative to advance their community, but up to the present the outstanding achievements in cooperative organization are the work of farm groups. This fact stands out in United for Freedom: Cooperatives and Christian Democracy, a series of informative papers edited by Leo R. Ward and published by Bruce (\$2.50). It is something of a companion volume to Ourselves, Inc. which appeared last year.

Another approach to the question of cooperation is that taken by J. Murray Luck, in The War on Malnutrition and Poverty: the Role of Consumer Coop-

eratives (Harper. \$2.50). The purpose of the work is to show that the easier access to consumer goods which cooperatives can bring is an effective way of meeting the challenge of malnutrition which springs from poverty. Of set purpose cooperatives maintain high standards for the products sold. The increased buying they bring and the educational programs they foster help aid their members to share in our present day knowledge of what makes a good diet.

Domestic standards of living never can be considered in isolation from the world economic scene. Even if our charity were too weak to produce concern for the lot of other peoples our self-interest should make us examine into their standards of living to see if nearer equality among nations can be effected. World trade is one essential means of improving living conditions in all parts of the globe. Without it business languishes and labor suffers. That thought is behind Controlling World Trade: Cartels and Commodity Agreements, by Edward S. Mason (McGraw-Hill. \$2.50), a study made for the Committee for Economic Development. No one interested in economic problems or international affairs will want to be without it, especially with the International Conference on Trade and Employment only a few months away. It reaches the same conclusions arrived at by those who planned out international economic policy, namely that restrictive trade practices must gradually be done

Men work or are idle as trade flourishes or comes to a halt. That is the lesson contained in International Trade and Domestic Employment, by Calvin B. Hoover (McGraw-Hill. \$1.75). It is an earlier study brought out by the Committee for Economic Development. According to its author, the expansion of international trade hinges on the following platform: participation of the United States in the international monetary fund and bank; the regulating, if not the outlawing, of cartels; the lowering of protective tariffs; the non-repayment of lend-lease; the economic use of our over-developed merchant marine; full employment. It can be gathered from the above that postwar readjustment was uppermost in the mind of the writer.

Hayek's Road to Serfdom became something of an economic bible for the entrenched defenders of free enterprise who see in every attempt at government regulation a totalitarian plan to introduce a regimented economy devoid of freedom. Barbara Wootton, in Freedom

freedom. Barbara Wootton, in Freedom under Planning (University of N. Carolina Press. \$2), sets out to scare away the bogey man which haunts the dreams of unregenerate capitalists. The author will have nothing of absolute systems, be they capitalist or socialist, but wants a mixed economy in which private enterprise, state and municipal enterprise, semi-public corporations and producers and consumers cooperatives can all find a place, in the varying proportions which reason demands. Obviously this

which reason demands. Obviously this means planning, as the author readily



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agrees. She promptly disposes of Hayek's thesis that planning for the common good is impossible because people cannot agree on "values." To Miss Wootton this is anarchic nonsense. Everyone will not agree entirely with Freedom under Planning, even though they reject Road to Serfdom philosophy with vehemence. Nevertheless it is a rebuttal to the Hayek thesis which few persons interested in economic questions can afford to overlook.

Another book of the past year takes another approach to the contemporary economic confusion. To David W. Raudenbush in Democratic Capitalism (John Day Company. \$3.50) planning of the Wootton sort is highly dangerous. The solution for the capitalistic jumble should rather be more democracy in free enterprise. Corporate empires would therefore have to go and genuine competition would be restored. With this shot in the arm capitalism could save the day, according to the author. Should the champions of free enterprise refuse to accept the remedy and insist on concentration of economic power then Mr. Raudenbush sees little hope for the system. Such an event he great-ly fears for he, like Mr. Hayek, is convinced that planning leads to loss of freedom.

Primers are made for those beginning a subject. Since he knows that most Americans are really only beginners in the science of economicswhich is quite near the truth-Henry Hazlitt has given us an economic primer entitled Economics in One Lesson (Harper. \$2). It is perhaps too simple for those who know and simple enough to be misleading for the unitiate. Mr. Hazlitt believes in laissez-faire and subscribes to the idea that our present economic ills are the result of tampering with the system of free enterprise. Like most defenders of unmodified capitalism he fails to take into consideration the extent of human greed and the consequent need for control by impartial judges. The illusion that a really free market can exist, or has ever existed, is part and parcel of his book. But Mr. Hazlitt writes well and his introduction to economics is simple and readable. There is surely no harm, and possibly much good, in reading it provided one remembers papal social teaching rejects the laissez-faire illusion almost as forcefully as it anathematizes communism. The answer to collectivism and the totalitarian state is not individualism and a completely free marketplace -if such a thing could be-but an organic society constructed on democratic lines, in the economic sphere just as well as the political.

Scholars will find a wealth of factual material in *The Economic Mind in American Civilization*, 1606-1865 (Viking. \$7.50). The two encyclopedic volumes trace the history of American economic thinking up to the time of the Civil War.

More on the popular side and without sufficient regard for historical aspects of economic life is Louis Bromfield's A Few Brass Tacks (Harper. \$2.75). The author is something of a Physiocrat and has a horror of bureaucracy. Left to itself the human race will solve its problems, provided it has the wisdom to seek the open spaces to do it in. He rightly condemns the excessive urbanization of contemporary life and sees agriculture as the backbone of our economy. There is much wisdom in Mr. Bromfield's ideas, particularly those on decentralization, but he suffers from the weakness of oversimplification and does not realize that what he is advocating amounts to anarchy.

Aldous Huxley, in Science, Liberty and Peace (Harper. \$1), reemphasizes the need for self-government and decentralization if we are to avoid the concentration of power which turns free men into slaves. The freedom of the person and regard for human rights Mr. Huxley stresses as fundamental. The details of a plan he leaves to others, but in presenting the basic principles involved the author is most stimulating

ulating.

A novel way of finding a solution for our economic difficulties was resorted to by the Pabst Brewing Company, Some 36,000 entries were submitted to them in a contest on postwar employment. Seventeen of the entries have been brought out in book from under the title Planning for Jobs (Blakiston Company. \$3.75). Much that is helpful is found in all the proposals published, although they suffer to some extent from overconcentration on a particular point. This is balanced by the juxtaposition of opposing schools of thought represented. In proposing ways to guarantee employment what is really being done is to suggest patterns for the whole economy. Full employment and economic order are in reality inseparable.



Labor's stake in economic policy is important. The advances made by labor in the last half century are in danger of being lost if an intelligent working solution for labor-management relations is not soon found. Our economy cannot survive the growing anarchy of industrial warfare. In Labor Today and Tomorrow (Knopf. \$2.75) Aaron Levenstein surveys labors position in the light of the wartime experience. The rights of management are discussed especially well. The author is not without hope. He firmly believes that the present strife is but a temporary phase. The old laissez-faire relationship, with its consequent emphasis on class struggle, is rapidly going and in its place a new

system, and new relationships, will

grow.

At the center of the labor-management controversy is the Wagner Act. Originally designed to give labor the advantage it needed to achieve organization, the act has since shown some weak points. It strengthened labor and protected its organization—a thing very much needed back when the act was passed—but it did not provide a pattern for genuine cooperation between labor organizations and the organizations which go by the name of management.



Attackers of the Wagner Act see only its weak points. Not so the authors of the studies contained in The Wagner Act: After Ten Years, edited by Louis G. Silverberg (The Bureau of National Affairs, Washington, D. C.). Among the contributors are Senator Wagner, J. Warren Madden, Charles Fahy, Malcolm Ross, William Leiserson and H. A. Millis. They provide a competent defense be read by each of its critics, especially those who think improving the act means destroying it.

Sometimes labor relations are more satisfactorily handled by one individual blessed with qualities of real leadership and regard for his fellow men than by any amount of legislation regulating labor-management relations. The description of one such way of handling the industrial problem is given in Lincoln's Incentive System, by James Finney Lincoln (McGraw-Hill. \$2). Its author, at sixty-two, is the "first operator' of a plant making arc-welding equipment. His workers he things of as the highest paid and happiest in the world. For thirty-two years the Lincoln Electric Company, under the management of Mr. Lincoln, has never had a strike or lost an hour over a grievance. Democratic management is the answer. An advisory board, drawn from among the employes, sits down regularly and things things through. In twelve years take-home annual wages have increased four times, dividends three times, the numbers employed four times, and prices to customers have gone down sixty per cent. Truly an enviable record and one from whose study those with labor relations problems would surely profit.

All parts of our economy do not have equal opportunity. One very definite reason is the economic control exerted over other sections of the country by the money forces of the North and East. The South and West have been the suffers, as A. G. Mezerik tells us in his readable book, The Revolt of the South and West (Duell, Sloan and Pearce, \$3). Hope is seen in regional developments and projects, although it is to be expected that many financial interests already entrenched will not take

kindly to Authorities like the TVA, the MVA, and the Central Valley Authority, or to other projects which reduce their

influence and power.

The dangerous of monopoly are especially great when they threat freedom of speech and communication. Morris L. Ernst develops this point in The First Freedom (Macmillan. \$3). He points out that there are only 117 American cities left where competing newspapers exist; that one-fifth of all newspaper circulation is controlled by 370 chain dailiers; that 3,200 weeklies died in the past few decades; that today more than 3,000 of the remaining weeklies are dominated by a single company. In radio four networks control 95 per cent of night-time broadcasting power; 144 advertisers account for 97 per cent of network income, and so on. Five giant concerns control the 2,800 key theaters of the country, while they pocket threefourths of the admission revenues contributed by 100,000,000 people a week. Not a pretty picture, when one realizes that the avenues of communication are supposedly free.

But going back to labor's part in our national economy. A scholarly study of early American labor has been made by Richard B. Morris. He publishes it under the title Government and Labor in Early America (Columbia University Press. \$6.75). It is the fruit of research and designed for those who seek factual details about the relations of labor with government in the early years of our country and in the time of the colonies.

A full dress textbook on labor has little interest to the general reader but it can be most helpful to the student of economics and law. Leonard J. Smith, in Collective Bargaining (Prentice-Hall. \$5) discusses the subject. He does not pay sufficient attention to what Catholic groups and schools have done, but that does not prevent his book from being most practical.

Liberal is a term often misunderstood. The nineteenth century variety of liberal, with his false principles of freedom and liberation from authority. is fortunately becoming less common. It still remains important that Catholics of a truly liberal outlook should make clear just wherein the difference lies between the true liberalism of a Christian made free by Christ's blood and the pseudo-liberalism that is passing away. Precisely this is done by Francis E. McMahon in A Catholic Looks at the World (Vanguard Press. \$2.75). In it the author exhorts Christians to apply the lofty principles they profess and show to the world the true liberalism which is our heritage. Here is much that the Catholic needs to know about his relations with the political and so-

Stimulating in its insistence that social reform must stem from the people living at the grass roots, is Reveille for Radicals, by Saul D. Alinsky (University of Chicago Press. \$2.50). It is in people's organization that the author finds his hope. If we start there, the need for planning will be less. A workable blueprint for people's organization is provided. All interested in social problems will want to read about it.

Five that can be highly recommended to give a good conspectus of the various social problems are: Breaking the Building Blockade; A Catholic Looks at the World; The Wagner Act after Ten Years; Farms and Farmers; Labor Today and Tomorrow. Since this section of the survey cover such a vast and complex ground, we may be permitted to mentioned another book on the subject of the cooperatives, United for Freedom.

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AILHAC OF BEZIERS

by Helene Magaret

It was the humble Father Gailhac who founded the Society of the Sacred Heart of Mary, the Society whose schools continue the high standard of Catholic teaching in France, Portugal, England, Ireland and America. One need only visit Marymount College on the Hudson or the other schools of the order to see for oneself the fruits of Father Gailhac's untiring zeal.

America says: "Of all forms of biography the most difficult seems to be hagiography. It is so easy to emphasize the saint that all traces of the man may well be lost. Or again holiness may be clouded out of the picture. One of the many merits of this book is that it goes to neither extreme. With sincerity and perfect simplicity the author has brought before us a man whose life and works can be an inspiration to American Catholics, clergy and laity alike."

"Highly recommended."

-Library Journal

Frontispiece 262 pages \$3.50

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The critical literature on education seems often to push its way to the front and with the vehemence of a town-crier tell the public what's wrong with education. This year's educational book exhibit is surprisingly an exception. Much of it emphasizes the expository—either historical, celebrating institutional anniversaries and achievements, or biographical, celebrating "great teachers." What can't be conveniently indexed under one or other of these heads is still an invitation to read what's right about education.

1

A good book to start off with is Dr. Richard Emmons Thursfield's Henry Barnard's American Journal of Education (Johns Hopkins. \$3.75). It is a first-rate piece of scholarship in a field too little explored by American scholars, the field of the history of American education. Nearly everybody has heard of Henry Barnard, but not until you have gone through a considerable number of the thirty-one massive volumes of the Journal, published between 1855 and 1881, are you in a position to judge Barnard's stature as an educator. Dr. Thursfield's study is a serviceable introduction to a reading of the Journal.

It was not his intention to write a biography of Barnard; his sole preoccupation is with the Journal itself. Thus Chapter I deals with establishing and financing it; Chapter II with its editorial policy, scope and scholarship; Chapter III with its record of American education; Chapter IV with the view it gives of European education; Chapter V with its professional leadership and service, and Chapter VI with its place in American educational history.

With a wealth of documentary illustration, Dr. Thursfield establishes the Journal not only as a repository of the history of education in the years of its publication but as an important influence in developing educational interests

in America.

The Formative Years of the Catholic University of America, by John Tracy Ellis (American Catholic Historical Association. \$3), is the story of the long growth of the idea of a national Catholic university—from, roughly, 1865, to the actual founding of the Catholic University in 1889. Told in circumstancial detail, but withal interestingly, Dr. Ellis' story fulfills the purpose he proposed to himself, of writing an introduction to the future definitive history of the University. He accomplished more, of course. One thing especially: his expert discussion of the critical problems which marked the University's founding lead to the conclusion that by facing and finding a solution for these problems as they arose, the sponsors of the University ensured it a greater and more permanent success than that which attended similar undertakings in England, Ireland and other European countries.

Three books on the history and tradition of Ursuline education, though of a more restricted interest, are good examples of historical research. The first, by Sister M. Monica—author of And Then the Storm, one of the better books on the Spanish civil war, 1936-1939—is a second edition of Angela Merici and Her Teaching Idea (Ursulines of Brown County, Ohio. \$3.50). When the first edition appeared in 1927, AMERICA'S reviewer paid particular compliment to the author's scholarship and historical judgment. We concur in 1946.

A second volume from the Brown County Ursulines is Tide of the Years (\$1.50), a centenary remembrance of "persons, places and things connected with Brown County and Oak Street" (the Cincinnati Ursuline academy), by Sister M. Josephine, O.S.U. Its sources were the convent archives, school diaries, catalogs, programs, newspaper clippings and letters; its intended audience are the Ursuline alumnae and a few confirmed historiographers.

The special appeal we found in the third Ursuline volume, Ursuline Method of Education, by Marie de Saint Jean Martin, O.S.U. (Quinn and Boden, Rahway, N. J. \$3) rests in its long appendix, pp. 285-320, pointing out the parallel between the Jesuit Ratio Studiorum, or plan of education, and the Règlements of the Ursulines. But the whole work is a competent presentation of: I. Education; II. Traditional Education of the Ursulines; III. The Method in Action; IV. Progress.

Two books about Amherst College are historical, and each in a different way a valuable contribution to American educational history. One is a twoyear diary kept by William Gardiner Hammond during his sophomore and junior years at Amherst, 1846-48, and edited by George F. Whicher as a part of the program marking the 125th anniversary of the college: Remembrance of Amherst (Columbia University. \$3). Hammond's journal has both an intrinsic interest, as a record of academic interests, occupations and standards of that day, and an extrinsic interest arising from the later prominence of the author as first dean of the Law Department of the University of Iowa (1869-81) and then as dean of the School of Law at Washington University, St. Louis, till his death in 1894.

Likewise connected with the Amherst anniversary is Thomas Le Duc's Piety and Intellect at Amherst College, 1865-1912 (Columbia University. \$2). Convinced that college histories have been too much confined to exploring customs and personalities rather than ideas, the author set out to write the intellectual history of Amherst. He is altogether right, I think, in his criticism of the one-sidedness of college histories, but he tends to be one-sided himself in carrying out the extreme belief that "ideas, rather than men or buildings, provide the lifeblood, the dynamic element, in the evolution of higher learn-Experience is eloquent in saying that men have been and still are the "dynamic element" in any institution or system of education. However that may

be, Le Duc has written one of the most stimulating, as well as scholarly, books

of the year.

Of the three general histories of education written in English by Catholics, Msgr. Patrick J. McCormick's History of Education, published in 1915, was the first. Then came Pierre J. Marique's 3-volume History of Christian Education and An Essay Toward a History of Education, by W. T. Kane, S.J. This year Msgr. McCormick's history has been reissued in a revised form prepared by Frank P. Cassidy (Catholic Education Press. \$4). Besides bringing the bibliographies and references up to date, the revised volume has entirely new chapters on American education. Its 649 pages contrast with the 401 pages of the original.

II

Some years ago, Reader's Digest promoted a series of sketches under the title of "The Most Unforgettable Character I've Met." If my memory hasn't fallen victim to my imagination, teachers figured well up in the series, and one sketch, "The Enemy of the Merely Good," was a superb piece of writing about a Henry Sherrard who taught Greek, back in the '90's, in a Detroit high school.

This sketch came vividly to mind in reading the anthology, Great Teachers, Portrayed by Those Who Studied Under Them, edited by Houston Peterson (Rutgers University. \$3.50). There are some excellent sketches among the twenty-two contained in this anthology, and quite a number not half as interesting or relevant to any good purpose as that which Walter B. Pitkin wrote of Henry Sherrard. The editor's aim seems to have been to find either a biography of a well-known teacher or a biography of a little-known teacher by a wellknown writer. Thus Helen Keller writes of the comparatively unknown Anne Mansfield Sullivan, and the comparatively unknown Leverett Wilson Spring writes on the famous Mark Hopkins. Christopher Morley on Francis B. Gummere, A. P. Dennis on Woodrow Wilson, Carl Becker on Frederick Turner and Stuart P. Sherman on "Kitty" (George Lyman Kittredge) are standouts in the collection.

Biographical, too, though of an individual, and of an administrator rather than a teacher, is Abraham Flexner's Daniel Coit Gilman (Harcourt, Brace. \$2). The subtitle which Flexner gives his book, "Creator of the American Type of University," is an accurate index of his special interest in Gilman. Gilman was Johns Hopkins University, and Johns Hopkins was something new in American education. It is perhaps too facile a generalization to say that Gilman modeled Johns Hopkins, during his presidency, 1876-1901, after the German universities; but certainly he did so model it as regards research and graduate studies, as regards the new emphasis on science (not as competitor of but as peer with the humanities), and as regards the selection and status

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of professors. Flexner's study is a valuable brief of Gilman's work, but it is uncritical; as uncritical as his praise of Charles W. Eliot's pure electivism.

The American Rhodes Scholarships, by Frank A y delotte (Princeton University. \$2) is chiefly, though not exclusively, a biographical item. It is a review of the first forty years of American participation in the



scholarships. You will find Rhodes scholar Aydelotte giving all the details—about Rhodes himself, the basis of selection, the American record at Oxford, careers of the U. S. Rhodes scholars. Exactly 1,126 American Rhodes scholars were elected between 1904 and 1939, when elections were interrupted by the war.

Ш

Thus far the historical and biographical categories. Nine more books remain to be mentioned, all but one of them accenting the positive rather than the negative, or critical, approach to education. One has to do with the elementary school, two with high schools, one with the Junior College, and five with

the college and university.

Are Catholic Schools Progressive? ushers in an inquiry by Rev. L. J. O'Connell (Herder. \$1.75) as to what extent "progressive" practices may safely be appropriated by Catholic elementary schools. Father O'Connell defines "progressive" education as synonymous with the experimental or newer-type education. He thinks that four of the "progressive" ideas could be adopted, with an occasional reservation, in the Catholic system: 1) greater recognition of the child in the educative process; 2) stress on the role of activities and the significance of interest and motivation; 3) accentuation of social phases of education; 4) introduction of scientific methods and a testing program.

High Schools for Tomorrow, by Dan Stiles (Harper. \$2.50) and The American High School: Its Responsibility and Opportunity, edited by Hollis L. Caswell for the John Dewey Society (Harper. \$3), raise enough questions about the future status of high-school education to keep researchers busy for years. Dan Stiles answers more of his own queries. Religion in the high school? If religion is important in the adult world, he says, it should most certainly be part of the 'teen-ager's

education.

The New American College, by John H. Sexson and John W. Harbeson (Harper. \$3.50) discusses in finest detail the four-year Junior College, grades 11 to 14 inclusive, from a background of experiment at Pasadena, California.

Norman Foerster's contribution to

A State University Surveys the Humanities, edited by L. C. MacKinney and others (University of North Carolina. \$4) gives distinction to an otherwise commonplace series of seventeen essays. Writing on "The Future of Humanism in State Universities," Foerster believes that the strongest hope for the future of the humanistic spirit in America lies in the rising Christian and democratic faith in the dignity of the individual man.

Helen Merrell Lynd's Field Work in College Education (Columbia University. \$2.75) is a presentation of principles and results of field work undertaken at Sarah Lawrence College, just as A College Program in Action, by the Committee on Plans (Columbia University. \$2) is a report on a Columbia project. In neither is there room for religious knowledge or knowledge of religion. What both books need, perhaps, is contact with W. Emerson Reck's first-rate study of Public Relations, A Program for Colleges and Universities (Harper. \$3) which puts as an integral clause in public relations the attempt by the college to find out what its public-staff, students, parents, alumni, the community-expects of it.

Would all these publics say that religion has no relation to the other R's?

And this brings us to say, by way of a critical conclusion, that our last book, Campus versus Classroom, by Burges Johnson (Ives Washburn. \$3) is a salty critique of the way the campus is allowed to bulk much larger than the classroom in all too many American colleges—so much so, in fact, as to give college education an extra-curricular atmosphere. Our colleges, says Mr. Johnson, "can only muddle along until campus and classroom agree upon a single objective and then labor together to attain it."

ALLAN P. FARRELL

These five will give the best coverage of the field of education: Piety and Intellect at Amherst College, 1865-1912; Public Relations: A Program for Colleges and Universities; Henry Barnard's American Journal of Education; The Formative Years of the Catholic University of America; Are Catholic Schools Progressive?

The Novel and the Sister Arts of Poetry and Criticism

1

Some time ago, J. Donald Adams donned the toga of the hierophant and let loose a prophecy that the shape of books to come after the war would be slenderized (or maybe "corpulentized"?) into more and more spiritual lines. The disillusion and hard-boiled cynicism of the first post-World-War period had, he thought, about run its course; this latest world battle was fought much more clearly for spiritual stakes, and the consequent trend in fiction was going to be toward the affirmation of the good and the sound in human lives and values.

This was a heartening forecast, and there is not one of us, save, perhaps, some few of the died-in-the-wool photographic realists abusing the pen, who would not welcome the radical change. I have often been asked if I see Mr. Adams' dream taking shape: have recent and current American novels betrayed or proclaimed such an increasing emphasis on an artistic statement of rock-bottom and changeless verities?

I'm afraid that I still don't know what to say. Just when the reviewer is beginning to think that the tide has definitely turned to the side of the angels (to their no little rejoicing, I am sure), along comes a horrid little phalanx of novels to set us back on our heels. Having been set back rudely and embarrassingly, we are prepared for a long pout in the doldrums, when lo! a flying wedge of books we think are books clears the field for an ell or two and we advance huzzahing—until. . . .

So, it is a pretty muddy business to speak very intelligently of "trends." It is fairly easy to point out that there is a current interest among writers in psychiatry, that such and such political issues are engaging the pens of the sociological novelists, but it is difficult, if not impossible, to say whether or not the general spiritual fibre of fiction has strengthened or stayed flabby or got flabbier. I suppose books have been in the past year much what they were in every past year for a long time—hardly to be summed up in general statements of trends, but to be discussed individually.

However, it must be said, and it is a joy to say it, that this year's retrospect in fiction leaves the happy taste that there is a good and fairly large leaven of fine, positive, nobly-voiced books that deal with and speak sanely and even exhilaratingly about the truths and beauties that bulwark and challenge the human soul. Let us start with them, before we have to shoulder the tasteless task of pillorying some im-

postors.

First and foremost, and I am certainly going to appear stubborn in so hewing to my original line, I am still of the opinion (based on the objective evidence of the book, and not springing merely from personal like or dislike) that Brideshead Revisited (Little, Brown. \$2.50) is the finest novel of the year and of many a year. You certainly know the story by now, so I shall not summarize it here. Let me urge you, though, if you are still at a loss to grasp the book, or to see what makes it a Catholic book in a most adequate sense, to read Evelyn Waugh's own statement of what he intended the book to be, as we reprinted it in AMERICA for February 16, 1946. Very close to Waugh's finest work

Very close to Waugh's finest work comes A Woman of the Pharisees, by François Mauriac (Holt. \$2.50). In





KEEPER OF THE KEYS

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The fascinating biography of Pope Pius XII, factual, sincere, divulging much colorful material from behind the scenes at the Vatican. \$2.50



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by Roger B. Dooley

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by the Rev. Leo C. Sterck

Written in popular style this interesting life of Christ is inspiring, spiritual reading that will bring Christ close to the heart of the reader. \$2.75

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this study of a devout woman whose sincere faith is corroded by spiritual pride, Mauriac has probed deep into the mystery of self-delusion, without, at the same time, slithering off into morbidity. The subject-matter is important, perhaps just as important as that Waugh treats; I feel that what makes Mauriac's book slightly less in stature is he has not the richness and many-sidedness of the Englishman's style.

Again, close to Mauriac, but still a small step down, is Georges Bernanos' Joy (Pantheon. \$2.75). It is likewise a study in sanctity, this time that of a young girl who is greatly gifted by God with a profoundly sim ple faith and with mystical visita-



tions. The motif that runs through the tale is that of the various reactions to her lucid love of God by those around her. She is troubling, bewildering, torturing to different ones, depending on their own greater or lesser goodness, but beneath it all is her own stable and pervading joy. The style is rather oblique and the book is not easy reading, but it is definitely worth the effort.

Two books come along now which are scarcely on the high level achieved by the first three. Still, they are concerned with life and the virtues that are its flowering. Christopher LaFarge's The Sudden Guest (Coward-McCann. \$2.50) is another study in selfishness, as it tells of a woman, living on the New England coast through two hurricanes. In the first her house became, despite her mean desire to be troubled by no one, the haven for a strange band of marooned people. As the second storm shapes up, she relives the first, and comes to see that her present abandonment is the fruit of her earlier desire (a desire that had motivated her whole life) not to have to consider others, and that it is now recoiling on her. This is definitely an adult book, if for no other reason than that one chapter is concerned with a coarse character who talks in too-vivid profanity. The second book is The Crater's Edge, by Stephen Bagnall (Morrow. \$2). It is a slight little tale, being merely the thoughts about his past life that run through a dying soldier's head. The element that raises it above a hundred similar war books is the poignancy and sincerity with which the soldier realizes at last that all his life, with its many strivings to find love, had been only a dim fumbling for the Love which he now goes to meet, praying. It is a very movingly-written little book.

Two others that can be recommended fully are *The Quiet Man*, by Patrick Purcell (Putnam. \$2.50) and *The Unbroken Heart*, by Robert Speaight (Basilian Press. \$2.50). The first is a simple and engaging Irish tale of the life of a village schoolmaster. The "Troubles" are in the book, but the teacher

will not get himself embroiled. All through, he maintains his balance, his humor, and the faith is there, quiet and warm, to sustain him and to warm the pages of his story. Speaight's book is more pretentious, and succeeds well. It is the story of how a boy, under the dominance of an agnostic aunt, finally manages to stabilize his tottering mind and to rewin his belief in Our Lord through a tragedy of which he was the un-intending cause.

un-intending cause. For One Sweet Grape, by Kate O'Brien (Doubleday. \$2.75), will not appeal to all. Its burden is the illicit love of a Spanish lady in the time of King Philip for the King's prime minister, and the consequent fate she meets at the hand of the jealous ruler. The story is perhaps too long, but Miss O'Brien, as usual, writes some of the best English in today's fiction, and the analysis of the lady's slow winning to a realization of how she can truly repent her sin is thoughtful, gentle and quite in the spirit of the Gospel story of the woman taken in adultery. Another novel that harks back to the past is Laverne Gay's rather unusual The Unspeakables (Scribner. \$3), which is set in the times of the barbarian invasions of Rome. It is a book that is full of barbaric splendor; the battle-scenes, the pageantry, the struggle between the brutal might of the northerners and the spiritual power of the Papacy is well treated. It is quite a good historical

novel.

Attention must be called to That Hideous Strength, by C. S. Lewis Macmillan. \$3) for two reasons: the book itself is a gorgeous, action-packed phantasy on the struggle between evil materialists and Christian heroes, and it may lead unintroduced readers to the two earlier volumes which carry this same theme, Out of the Silent Planet and Perelandra. Mr. Lewis is without doubt one of the most powerful voices today saying that it's the soul that matters.

To squeeze out the last drop of the cream of the crop, let's say that if you do not read and cannot enjoy Mistress Masham's Repose, by T. H. White (Putnam. \$2.75), you will have missed, either way, one of the year's most delightful books. No more shall be said of it here, save that this tale of a little girl who discovers a colony of Lilliputians in her garden is destined to be, I think, one of the timeless children's books that grown-ups revel in even more than the youngsters.

Briefer summary may be accorded to the books that follow. We have now passed through most of the books that gave reason for cheering that Mr. Adams' prophecy was eventuating (as they say in directives). If we add to the above Our Own Kind, by Edward McSorley (Harper. \$2.50), which, though freely sprinkled with profanity, is nevertheless a book in which the warmth of Catholic life flows surely; The Friendly Persuasion, by Jessamyn West (Harcourt, Brace. \$2.50), which is a series of charming Quaker stories mainly on solid family life; and Spoonhandle, by Ruth Moore (Morrow.

\$2.75), a story of Maine islanders which is hearty and bracing in its homely virtues, we have about cleared the field.

The rest to be noted here are good stories; only they do not touch with surety on mainsprings of moral action. B. F.'s Daughter, by John Marquand (Little, Brown. \$2.75), is in the usual vein. It is witty, observant, wryly critical of the vagaries of a tycoon's daughter who makes a poor marriage. Oblique castigation of the social follies is there, but the general impression left after the pleasure of examining Marquand's expert pictures is to say "so what?" Yellow Tapers for Paris (Houghton, Mifflin. \$2.50) is Bruce Marshall's comment on the fall of France. Written with his usual sense of pity for man's stumblings to run in the path of his great destiny, particularly in the Church, it is, nevertheless, too one-sided a thesis that France fell just because the Catholics were not faithful enough sons and daughters. I think the emphasis is unfortunate.

Britannia Mews (Little, Brown. \$2.75), is Margery Sharp's latest display of her sharp wit, her rather pleasant semi-cynicism, and her ability to tell a good tale. This one is about a girl who marries a penniless artist in Victorian times, and how she finally makes something out of her life after she has met and lived (without benefit of clergy) with a broken-down gentleman. There is some good criticism of bohemian free-love. It's a package, however, rather on the light side. There is nothing light about Independent People, by Haldor Laxness (Knopf. \$3), a tale of epic proportions about an Icelandic crofter and his attempts to win and hold his few acres and his sheep. There is undoubted power in the book and a lot of physical brutality. It is somber, not revolting, and a fair picture of lives that are entirely earthbound. Another pioneering tale is Con-rad Richter's The Fields (Knopf. \$2.50), a story of early days in Ohio, which is especially felicitous in recreation of locale. Dark Was the Wilderness, by P. W. O'Grady and Dorothy Dunn (Bruce. \$2), is a fictionalized treatment of the Jesuit Martyrs of upper New York and Canada. It gathers pace slowly and turns into a quite creditable job.

Three historical novels have been favorably mentioned during the year: Captain Grant, by Shirley Seifert (Lippincott. \$3); My Lady of Cleves, by Margaret Campbell Barnes (Macrae-Smith. \$2.75), a story of one of the wives of Herny VIII; and Forever Possess, by Alexandra Phillips (Dutton. \$2.75), which is woven around the troubles in New York about the manor system under the early Dutch settlers. Captain Boycott, by Philip Rooney (Appleton. \$2.75), and Land, by Liam O'Flaherty (Random House. \$2.50), tell Irish tales about the long-drawn-out wars between peasants and landlords. O'Flaherty is a little bitter and loads his case against the clergy somewhat too lop-sidedly.

Two American stories of the land

are Acres of Anteus, by Paul Corey (Holt. \$2.75) a novel constructed about the conflict between industrial, monopoly farming and small holdings, and No Better Land, by Laban C. Smith (Macmillan. \$2.75), the story of a farming family and their efforts to educate their children, whether to continue farm life, as the father wants, or to be able to leave it, as the mother desires. There is humor and suspense in this satisfactory novel.

Finally, we must mention the new Dreiser who appeared in *The Bulwark* (Doubleday. \$2.75). He confounded his former acclaimers by turning up with a tale that was not bitter, not realistic, as he told of a Quaker mother and father who fight against the progressive failure of their children to live up to the strict tenor of their faith, only to fail, but to have, at the same time, their own grasp of it grow more firm in the

process.

A priceless little book that might fit under many of this supplement's categories is George Orwell's Animal Farm (Harcourt, Brace. \$1.75). It is a fable, told in terms of animals, of the setting up of a Soviet regime in the barnyard. Witty, mordant, devastating, it can be read for the rollicking fun it gives or, better, for its frightening commentary on current world trends. Mr. Orwell himself used to graze in the green fields of at least semi-communism. He has come a long way since then and is now about what Chesterton used to call the good agnostic. Perhaps this is what gives his commentary on communistic technique is particularly mordant quality. It is really funny to see the enraged reception Animal Farm has been given in such sanctums as that of the Daily Worker.

II

We will call this section: Department Devoted to Recommending Ways to Save Time. If you do not read the following books you will have husbanded many precious moments. They are: Spear in the Sand, by Raoul C. Faure and I quote our reviewers' opinions-("phosphorescent brilliance of hidden rottenness"); The King's General, by Daphne du Maurier ("in the genre of The Prisoner of Zenda"); All the King's Men, by Robert Penn Warren ("the general reader should keep his nose out of . . . this study of political corruption and abnormal psychology"); The American, by Howard Fast ("the author emerges in this book as our top party-line pamphleteer"); Arch of Tri-umph, by Erich Maria Remarque ("it is not from such sub-human emotions that the stuff of great literature is distilled"); David the King, by Gladys Schmitt ("a dangerous book for a reader who has not enough knowledge of the Old Testament to correct the impressions as he reads"); The Fall of Valor, by Charles Jackson ("unhealthy"); The Miracle of the Bells, by Russell Janney ("corn").

In the same category fall Bernard Clare, James T. Farrell's agonizing

story of a young Red who is determined to show the society he hates and who ignores him, that he has the stuff to become a writer. He also has the stuff to be a first-class heel. There is little use pointing out the banality of such books as Dutchess Hotspur, such viciousness as struts under the guise of smart-aleckness in The Hucksters. I mention these books not by any means to call attention to them, but rather to make us all give thanks that we have so many good books this year that there is no excuse for reading stuff of this type-if there ever is an excuse. May I mention just in passing, to get it out of the system, that all too frequently the various secular book clubs settle for a choice in this vein. It is true that they pick once in a while a The World, the Flesh and Father Smith, and we all rejoice when they do; but then, lo and behold, their next month's selection is an Arch of Triumph, and then we are confounded again. The trouble with the clubs is that they are utterly unpredictable. If you will be saved the confusion they can cause you, it might be well to give thought to the advertisement of The Catholic Book Club that appears elsewhere in these pages.

Others could be appended, but these are the books that you will hear most about. Perhaps I may venture the hope

that verbum sap. sat.

III

Poetry during the year has been fairly prolific. The best books of verse have been, according to the reports of our undercover men, A Man in the Divided Sea, by Thomas Merton (New Directions. \$2.50), which included his earlier Thirty Poems; Lord Weary's Castle, by Robert Lowell (Harcourt, Brace. \$2.50); Eleven Lady Lyrics and Other Poems, by Fray Angelico Chavez (St. Anthony Guild. \$1.25); Exile in the Stars, by James J. Donohue (Macmillan. \$1.50); Initiate the Heart, by Sister M. Maura, S.S.N.D. (Macmillan. \$1.75); Bady's Bend and Other Ballads, by Martha Keller (Rutgers University Press. \$2.50); Poems, by Franz Werfel (Princeton University Press. \$2). Good, and worth having are: The Constant Mistress, by Tom Boggs (Contemporary Poetry. \$2.50); The Big Road, by Norman Rosten (Rinehart. \$2.50); Mid-Century, by Frances Frost (Creative Age. \$2)

An invaluable aid to the understanding of T. S. Eliot is provided in Raymond Preston's "Four Quartets" Rehearsed (Sheed and Ward. \$1), an interpretive criticism of Eliot's last work, which many have found puzzling. Criticism of rather high caliber is presented in Gerard Manley Hopkins, by the Kenyon Critics (New Directions. \$1.50). It is quite a heartening manifestation of how far Hopkins' criticism has come in the past decade. Most sincere students now no longer fight shy of the superb poet because he was a priest and a Jesuit. Much credit for this is due, I feel, to the labors of John

Pick, now of the English faculty of Marquette University, for did much to lay that ghost in his earlier Gerard Manley Hopkins, Priest and Poet.



Collections of short stories have been many in the past twelve months. It is impossible to even catalog them all here. Perhaps it will be enough of a suggestion to say that probably the best has been Elizabeth Bowen's *Ivy Gripped the Steps* (Knopf. \$2.50). Rumer Godden has given us a little gem in *Thus Far and No Further* (Little, Brown. \$3), delightful essays about her life with her children in Tibet.

Critical studies of the year have included, among others, The Art of Newman's Apologia, by Walter E. Houghton (Yale. \$2.50), which furnishes a provocative approach to the study of prose writers in general; Dickens, Dali and Others, by George Orwell (Reynal and Hitchcock. \$2.50), which he terms 'studies in popular culture"; The Condemned Playground, by Cyril Connolly (Macmillan. \$2.75), a collection of his literary essays from 1927-1944; Hardy the Novelist, an "essay in criticism" by Lord David Cecil (Bobbs-Merrill. \$2.50); William Blake: the Politics of Vision, by Mark Schorer (Holt. \$5); and Human Dignity and the Great Victorians, by Bernard N. Schilling (Columbia University Press. \$3). Eminently worth having to refresh your knowledge of and love for some of the great poems of the world is The Noble Voice, by Mark Van Doren (Holt. \$3), which re-interprets Homer, Virgil, Chaucer, Spencer, Byron, Lucretius, Dante, Milton and Wordsworth. If you glance at Virgil once in a while, you will like F. J. H. Letters' Virgil (Sheed and Ward. \$2). Incidentally, it a happy thought of the same publishing firm to start a series on the classical authors, the next of which will be a criticism of Horace by Alfred Noyes. It is eminently in keeping with the traditions of Catholic publishing to do all possible to keep alive the ideals of humanitarian scholarship at a time when scientific studies and technological advance, in the shape of jet-planes and atom bombs, threaten to render otiose all the lore and glory of the liberal arts. All power to the far-sighted project.

There, that ought to be enough. If badgered enough, I might commit myself to saying that the best five in this roundup are (I type this with fingers crossed): Brideshead Revisited, A Woman of the Pharisees, A Man in the Divided Sea, Animal Farm, Hardy the Novelist. Better still, read, all recommended above and pick your own five—

and happy selection to you.

HAROLD C. GARDINER

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Drawing by Gluyas Williams

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Books Whose Burden Is Emmanuel, God With Us

"Were Christ to come to earth again," said an eminent Protestant layman recently, "He would hardly regard the observance or non-observance of ordinances or individual beliefs like that in the Real Presence as of sufficient importance to justify controversy among His followers." The year's yield of re-ligious books by Catholics offers little especially noteworthy in line of controversy, but abundant affirmation of the pivotal, consoling truth that Christ is on earth today: alive in His continuing redemptive Act at the altar, alive in His teaching Church, alive in the zeal of His lay-apostles. Would that our Protestant friends could be brought to consider faith in the Living Christ "of sufficient importance" to motivate not controversy, but the "communion" and "togetherness" they preach and write about so wistfully!

1

In one world questing more consciously than ever for a basis of unity, it is still fundamentally the Mass that matters. "Mind the Mass!" says Father Joseph Dunney with a precious manual (Benziger. \$2.50), supplementing his previous analytical study of the externals of the Holy Sacrifice with select meditative material on its projection into the daily lives of individuals and society "for a world drifting towards chaos and barbarism." And year's end brings us In Him was Life (AMERICA. \$2.75), by Father John P. Delaney, S.J., to pair with his best-seller of a season ago, We Offer Thee, linking our lives skilfully with the Mass in its yearly liturgical cycle. The Communion of Saints in fruitful Christian love and labor comes limpidly and irresistibly alive in language priests and laymenespecially parents—will find easy to pass through their hearts.

The special and indispensable role of the priesthood in the preservation of our Christ-life is stressed anew in The Priest of the Fathers, by Edward L. Heston, C.S.C. (Bruce. \$2.50), where Chrysostom, Gregory, Bernard and Ambrose, among others, bear witness, with vivid and convincing actuality, to the Pauline ideal of the priest among us, like Christ, "as one who serves." Capably edited as a testament from the late-lamented Father Edward Leen, C.S.Sp., The Voice of a Priest (Sheed and Ward. \$3) sums up his spiritual doctrine and betrays the secret of a masterful theologian and director of souls. The ferment of the life of grace animates this fine collection of sermons and conferences: "Life borne with Christ is a joyous, buoyant thing."

As the news-headlines continue to speak of ministers of God "hunted, trapped and murdered" for their loyalty to Christ alive, Edmund Campion, (Little, Brown, \$2.75) appears for the first time in American dress. Many will call it Evelyn Waugh's masterpiece, in fact more fascinating than all his fiction; a warm and pungent recreation of the spirit that made Blessed

Edmund, Elizabethan Jesuit martyrpriest, a hostage for harried English Catholics, and sent him off joyously to rack and rope at Tyburn. Theodore Maynard adds another to his sprightly series of family portraits in Mystic in Motley (Bruce. \$2), where Philip Neri, most "Roman" of all the saints and founder of the Oratory, is revealed in all his seductive charm and homely, "ecstatic" humor as the perfect patron for the Christian apostolate of conversation.

For prayer and song, whether of adoration, contrition, thanksgiving or petition, the Church, the Saviour's own voice leading the chorus, finds no more stirring text than David's Psalms. A compact English rendering of the Psalter and Canticles, with the prodigious recent Latin revision by the Biblical Institute printed in parallel columns, makes The Psalms: A Prayer Book (Benziger. \$3.85) a liturgical event of the year. Summaries, commentary, ascetic reflections in graceful type should be a superb boon for chanters to the Lord.

Turning from altar to pulpit, Monsignor Ronald Knox has gathered his own translation of The Epistles and Gospels for Sundays and Holydays into a serviceable single volume (Sheed and Ward. \$2) and enriched each of them with a homiletic commentary, short and informal, but vastly stimulating and informative, for the preacher at Mass and the enlightened prayer of his people. This would be the place, too, for a note on a royal reprint. In format and typography, the Chanticleer edition of Msgr. Knox' New Testament in English (Sheed and Ward. \$5) is a jewel of artistry, to enhance the beauty of the Word within. Woodcuts, illustrations from the Masters, marginal notes,

chapter-headings and "Linea Christi" end-plates add up to a modern triumph in design for the ageless Book of Books.

An Introduction to the Liturgical Year, by Rodrigue Cardinal Villeneuve of Quebec (Pustet. \$3) adds an august, eminently readable and prayable menograph to the steadily growing volume of literature on the living reality of the Mass and of the Divine Office of which it is the heart. The Christmas, Easter and Pentecost cycles are analyzed with refreshing clarity and simplicity, with marked historical and devotional insight.

The history of the Old Testament Jews has fed our Christian dogma and liturgical life, as well as our missionary zeal, with precious inspiration ever since Our Lord made the Old Law perfect in the New. A Companion to the Old Testament, by Father John E. Steinmueller and Kathryn Sullivan (Wagner. \$4.50) will help royally to convince the intelligent layman who wishes to check the sources that our tradition and canons are in a real though special sense "Judeo-Christian."

I

The accent on corporate life "per Ipsum, cum Ipso, in Ipso" is more formal and dogmatic, but none the less warm and cogent, in Friedrich Jurgensmier's Mystical Body of Christ (Bruce. \$3), with its fresh treatment of the sacramental and devotional aspects of social growth in grace. It belongs with Mersch, Anger, Mura and Plus among the major reference "musts" for all who would understand the full practical implications of the Holy Father's recent encyclical "Mystici Corporis." Saint Paul, Apostle and Martyr, by the Roman historian and publicist Igino Giordani (Macmillan, \$2.50),

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dramatizes for popular presentation, against a Mediterranean background which turns out to be surprisingly modern, the relentless struggle of the missionary to the Gentiles to make the Christian ideal of one world-brotherhood prevail over "foes within and without." A militant message from the heart of Paul to clerics and laymen, martyrs and missioners all.

The gift of our whole selves, daily renewed, to the quest of the True and the Good is made an appealing framework for Don Luigi Sturzo's Spiritual Problems of Our Times (Longmans, Green. \$2), in which the venerable priest and sociologist who founded Italy's Christian Democratic Party grounds the lay-apostolate and the

"spiritual life of the average man" in the vital social activity of the Mystical Body. Nicely integrated are a pedagogical plan for making New Testament reading and meditation contribute to the cultural development of the young, and several live thumb-nail sketches of modern Italian prototypes of Catholic Action leadership. Giuseppe Toniolo and Ludovico Necchi are beautifully drawn to scale.

Perhaps the Original Twelve were all "converts"—and safely "in" is all too often, alas, safely neglected—the training of the Apostles by Our Lord and the growth of their faith to formal recognition of His Divinity—was it firm and final before the Resurrection or only afterwards?—has remained

largely an untapped vein for biblical research. The Messias, by Father Josef Pickl (Herder. \$4), making ingenious use of Flavius Josephus and Palestinian love, furnishes a good politico-psychological background for this inviting study, so pertinent in its implications for the sowing and watering of the Seed today.

Christians in public service live their Christ-life dangerously. To meet the commoner conscience-problems confronting the Catholic professional man or woman in a sadly secular world, Father Francis Connell. C.SS.R., in Morals in Politics and Professions (Newman. \$2.50), brings the solid and sympathetic aid of an experienced moralist to judge and legislator, doctor and lawyer, nurse and public-school teacher. Again, the emphasis is on the positive obligations of honesty, justice and charity as supernatural principles in the "outlook" and growth of the Mystical Body. Restoration of social economy to its dignity as a facet of Christian life and service is the theme proposed to banker and business man by Joaquín Azpiazu, S.J., in La Moral del Hombre de Negocios (Razon y Fe, Madrid. 75 pesetas), which focuses the broad directives of the Papal Encyclicals on a hundred practical problems where the Church, as teacher of the moral law, has her definite word of duty, counsel or caution to say.

The spiritual conference or colloquy, depending as it does for its effectiveness on a Source and Inspiration quite independent of the niceties of style and syntax, doesn't always take kindly to the cold printed page. Exceptionally, after Bernard and Francis de Sales, the book will radiate the Source as well as the speaker. Confessors and spiritual counselors will be grateful to Alan Mc-Dougall for making available in an attractive new edition The Spiritual Doctrine of Father Louis Lallemant, S.J., with Father Champion's biographical supplement. Long out of print, this classic reappears to reassert the claims of the Incarnate Word acting through His Holy Spirit on the "docile" soul-

instrument. Most Worthy of All Praise, by Vincent P. McCorry, S.J. (McMullen. \$2), joins the select list, too, with a vibrant collection of short exhortations to religious women, where the joyous adventure of belonging to Christ and of keeping house for Him never loses its human-interest appeal, for all the solid doctrinal staging on which it moves. With similar animation The Darkness is Past, by Thomas H. Moore, S.J. (McMullen. \$2), prolongs the echo of the men's retreat in twenty-six meditations disjointed enough for piecemeal reading and prayer, but one in their urge to intimate contact with Christ; for "anything short of Him is not only unmanly but actually inhuman."

How little our devotional life is meant to rest on mere sentiment or pietism is clear again for all to see in St. John Eudes' Kingdom of Jesus (Kenedy. \$3) and The Sacred Heart of Jesus (Kenedy. \$2), two major contributions to the history, theology and

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liturgy of our "popular" devotion to the Sacred Heart. The vitalizing force of the Incarnation, our need of Christ with His mysterious need of us, is the simple and powerful theme of these essays and meditations by the "Father, Doctor and Apostle" of the cult of both Sacred Hearts. Msgr. Sheen and Father Gerald Phelan warmly introduce the

first English editions.

In Speaking of Cardinals (Putnam's. \$3) Thomas Morgan persists with undiminished élan in his engaging, lifelong and clearly rewarding reportorial effort to make the lives of Popes and prelates, especially those of our own times, a sympathetic human portrait of Christ's hierarchical ministers at their hearty work of mercy in His world of souls. Our new American Cardinals are sketched for potential roles in a red "Going My Way." Father John J. Considine, Maryknoll Missioner and missiologist extraordinary, points up the adventurous wonder of the apostolic faith, hope and charity, presented as theory in his last year's gem, "World Christianity," with Call for Forty Thousand (Longmans, Green. \$3). The core of our South American continent provides a background as lush, and almost as desolate as the author's earlier "Across a World," for the pressing invitation of Christ-calling all heroes. The heart-rending state of what were once the Reductions of Paraguay, and neighboring Christian Chile and Ecuador, should shame and stir the selfish of all ages to one-world practical charity.

Two scholarly renditions from Matthew Joseph Scheeben's classic Dogmatik, one by Cyril Vollert, S.J., The Mysteries of Christianity (Herder. \$7.50), the other by Rev. T. Geukers, Mariology (Herder. \$2.50), should give further impetus to the renewal of affectionate interest in the Church Fathers as preachers and teachers of the Word, laying at the same time the silly sus-picion that Christian dogma, the "theory" behind Christian practice, is neither modern, dynamic nor "scientific." A further and formidable "no" to the indictment resounds through the smooth-flowing pages of The Epistles of Saint Clement and Saint Ignatius of Antioch, done into English by James A. Kleist, S.J., to form the first unit in a patristic series planned by the Newman Book Shop, as a kind of miniature American Migne, under the title "Ancient Christian Writers" (\$2.50).

The mission of the "valiant woman, whose worth is priceless, from afar" in the living Body of Christ receives new and never-too-timely emphasis in a splendid rendering of another longburied Christian classic, The Treatise on Purgatory and the Dialogue, by Saint Catherine of Genoa (Sheed and Ward. \$2). And Saint Anathanasius pours all the force and fervor of his masculine eloquence into The Incarnation of the Word of God, capably edited for us by Macmillian (\$1.50).

Father John O'Brien's Truths Men Live By (Macmillan. \$2.75) is a quietly aggressive attack on the skepticism and sentimentality that characterize the thinking of self-styled and self- opinionated "Christians" whose Catholic capital is dwindling to the vanishing point. The message here is full and frank: Christ is the whole Way, Truth, Life; not merely a convenient and consoling

The flowering of Baptism into the life of union called "mystical", more normal in our Family-story than our work-day distractions permit us to perceive, is the masterful theme of The Mystical Life, by Pascal P. Parente (Herder. \$2.50). The "upper reaches" of theology, viewed by an expert eye and described in pliant, informative style, are found to be as much our patrimony as

mental instruments.

the lowlands where Christ walks fami-

liarly with us in His images and sacra-

Laymen who see Christian life steadily and live it whole give to religious controversy the nobler name of charity. Whereon to Stand, by John Gilland Brunini (Harper. \$3) ranges, with the easy assurance of a highly articulate Catholic, over the broad field of the faith and morality, Scripture and Tradition, the organizational structure of the Church and Catholic Action. A chapter on "the Meshing of the Myswith the Person of Christ, of course, at the heart of the pattern, should make this carefully objective yet affectionate description of Catholic doctrine and practice particularly palatable to the enquiring (or just "curi-ous") separated brother.

It happens repeatedly that the story of a convert's pilgrimage has more to tell us of the beauty and warmth of the Father's House than our own routine experience of daily miracles we take for granted. Avery Dulles makes it plain in A Testimonial to Grace (Sheed and Ward. \$1.50) that one can't reason oneself, or "educate" oneself however liberally, into satisfaction of hungry mind and heart. This young Harvard student had a painful time with the philosophers and professors before he found in Christ the Life a simple answer to all their questions as well as to his own. The exciting tale of Christianity at its work of healing body as well as soul in the far-flung "medical missions" is told with modest restraint in Katherine Burton's According to the Pattern (Longmans. \$2.50), a biographical study of Dr. Agnes Mc-Laren's conversion and valiant pioneering in India, as in Mother Anna Dangel's companion volume, Mission for Samaritans (Bruce. \$1.75). Both surveys, with fine feminine intuition, present problems and prospects in a venerable harvest-field the Church now cultivates with new techniques, aided royally by Dr. Dengel's missionary and native Sisterhood of doctors, nurses and medical technicians.

Albert Paul Schimberg lets Frederic Ozanam tell us himself, largely from his quietly inspiring letters, the meaning and moment of organized Christian charity and Christian social action. The Great Friend, Frederic Ozanam (Bruce. \$2.50) makes a graceful centerpiece for the centenary celebrations of the Conferences of Saint Vincent de Paul and of Christian Democracy, born with the keynote-blessing of Ozanam in 1848, the year of the Communist Manifesto. The history of a hundred years vindicates on every page the urgency of the Great Friend's great commandment: "Grace must guide us in the place of genius, which has failed us. Goldstein remains one of our most effective lay "campaigners for Christ" on street or lecture-platform. His everyouthful verve and drive are still contagious. What Say You? (Radio Replies. \$2.75) argues patiently, but with force and sympathy, the "positive Christian solution" of numerous personal and social difficulties put to the Church by today's bewildered, sometimes bedeviled, searcher for the true and the good. Holy Scripture, especially the Old Testament, is handled with notable reverence, affection and confi-

A modest flame of optimism burns through the tragic pages of Father Edward Hagerty's Guerilla Padre in Mindanao (Longmans, Green. \$2.75). Even the horrors of total war on human dignity can serve to heighten, for priest and teacher, the beauty of Christ suffering, dying and shared in the martyrdom of his flock and former pupils. A brother-Jesuit, Father Forbes J. Monaghan, has the same consoling point to make for us in Under the Red Sun (McMullen. \$2.75), featuring a whole generation of student-heroes who bore their noble part in the fruitful passion of the Philippines during "our" war.

Far and away the best account we have seen of the concerted century-long attack upon the dignity of man, created in the image of God and reborn in Christ, coupled with the rise of atheism unabashed in our times, is found in Le Drame de l'Humanisme Athée, by Père Henri de Lubac, S.J. (Editions Spes, Paris, 200 fr.), which traces the treason of Continental pundits and philosophers to the Faith of their Fathers from Feuerbach through Nietzsche, Marx, Comte and Dostoyevsky to the rampant contempt for "all that is di-vine" today. This tract for our times has everything-except bitterness. Its documentation is abundant and careful, its logic penetrating and pitiless, its confidence in the triumph of grace

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The current disunity among the United Nations on such pivotal questions as the atomic bomb and world armament reduction bears an interesting similarity to the quarrels and disputes of the Great Powers between 1812 and 1822. Then, as now, the common purpose which had united the allied nations in the hour of danger ceased, once victory had been achieved against Napoleon, to compel solidarity. Harold Nicolson's brilliant Congress of Vienna (Harcourt, Brace. \$4) is diplomatic history at its best. The book is not a study of military events but rather a shrewd examination, in terms of the past, of the factors which create dissension between independent states temporarily bound together in a coalition. Another excellent study of the Napoleonic period is Dormer Creston's In Search of Two Characters (Scribner. \$5), which portrays some intimate aspects of Hitler's prototype and his son, the Duke of Reichstadt. Fletcher Pratt's Empire and the Sea (Holt. \$3.50) eloquently defends the thesis that, although Napoleon took all Europe for his dominion, control of the sea was in the end decisive and, lacking it, the too-ambitious Corsican's empire could only wither and die. G. P. Gooch's Courts and Cabinets (Knopf. \$3.75) is a superb collection of thirteen memoirs which illuminate the history of European politics from Richelieu to Bismarck.

History teaches us the folly of prophecy and the wisdom of patience. Irena Orska's Silent is the Vistula (Longmans, Green. \$3) recounts in simple terms the heroic defense of Warsaw against the Nazis, and inspires the hope that patient Poland, having been sold down the river by the United Nations, will once again throw off the yoke of the oppressor. Arnold Brecht's Federalism and Regionalism in Germany: The Division of Prussia (Oxford University Press. \$2.50) suggests that since German federalism under the Empire and the Republic was distorted by the fact that Prussia occupied twothirds of German territory, thus creating an imbalance of power, a practical remedy might be the division of Prussia into states which would be integral parts of a rehabilitated Germany. In Assize of Arms (Oxford. \$3.50), Brig. Gen. J. H. Morgan tells the story of international stupidity which allowed Germany to rearm after 1918. Robert Pierce Casey's Religion in Russia (Harper. \$2) poses the question whether a new religion will emerge in Russia on the foundation of a political folklore, of which he reproduces quite a few samples, or whether there will be a return to Christianity.
Nicholas S. Timasheff's The Great

Nicholas S. Timasheff's The Great Retreat: The Growth and Decline of Communism in Russia (Dutton. \$5) is in a class by itself as a study of the most portentous political and social upheaval since the eighteenth century. Communism is not a natural outgrowth of communistic tendencies in the nation, but does violence to historic Russian culture. The inevitable result has

been a series of convulsions. Pre-fascist Italian politics are ably considered in A. William Salomone's Italian Democracy in the Making: The Political Scene in the Giolittian Era, 1900-1914 (University of Pennsylvania Press. \$2.50). For an inside view of fascism there is no substitute for the Hugh Gibson edition of The Ciano Diaries, 1939-1943: The Complete, Unabridged Diaries of Count Galeazzo Ciano, Italian Minister for Foreign Affairs, 1936-1943 (Doubleday. \$4). Since the disposition of post-fascist Italian colonies is still one of the unresolved problems of the peace, Stephen H. Longrigg's A Short History of Eritrea (Oxford University Press. \$3.50) is of contemporary interest. Max Graf's Legend of a Musical City (Philosophical Library. \$3) is a charming and agreeable book about romantic and beautiful pre-war Vienna. Sigmund Neumann's historical essay, The Future in Perspective (Putnam. \$4), is an analytical interpretation of the past thirty years of world events.



Two good histories of World War II are Walter Phelps Hall's Iron Out of Calvary: An Interpretative History of the Second World War (Appleton-Cen-tury. \$4), and Roger W. Shrugg and Major H. A. De Weerd's World War II: A Concise History (Infantry Journal. \$3). In the former book all important developments from 1935 to 1946 have been analyzed, and in the process a tremendous amount of factual information is presented. The second book does not pretend to be based on anything other than public sources, and is chiefly useful as a handy chronology of the recent conflict. Maj. Gen. Otto L. Nelson's National Security and the General Staff (Infantry Journal. \$5) is an important analysis of the General Staff from its formation in 1903 through World War II. Gen. Dwight D. Eisenhower's Report by the Supreme Commander to the Combined Chiefs of Staff on the Operations in Europe of the Allied Expeditionary Force, 6 June 1944 to 8 May 1945 (Government Printing Office. \$1) is required reading. Jan-Albert Goris' Belgium (University of California Press. \$5) will repay those Americans who have very little understanding of Europe commensurate with the responsibilities we have undertaken in that area. Little Belgium reflects in its own

life the trends, conflicts and ideals of the tortured Continent.

A specialized work of enduring value is Alfred Vagts' Landing Operations: Strategy, Psychology, Tactics, Politics, from Antiquity to 1945 (Military Service Publishing Co. \$5). Another war book of lasting value is Walter Karig, Earl Burton and Stephen L. Freeland's fast-moving Navy chronicle, Battle Report: The Atlantic War (Farrar and Rinehart. \$3.50). The Office of Strategic Services takes a bow in Nicol Smith and Blake Clark's Into Siam (Bobbs-Merrill. \$3.50), a brisk chronicle of jungle underground activities.

On the production front, the two best books are Lt. Gen. Levin H. Campbell's The Industry-Ordnance Team (McGraw-Hill. \$5) and Donald M. Nelson's Arsenal of Democracy (Harcourt, Brace. \$4). The major theme of Gen. Campbell's book is the wholehearted cooperation of American industry and the Army Ordnance Department in the gigantic problem of arming the freedom-loving nations of the world. The lesson contained in Mr. Nelson's book is that industrial mobilization must concern our entire economy and can be successful only by being operated and controlled by the men who are in charge of our civilian industry when its mobilization becomes necessary. Both books are a "must" for those who are concerned with industrial planning for a possible future

emergency.

In the Latin-American field, Preston E. James' Brazil (Odyssey Press. \$2.75) is crammed with useful information. Germán Arciniegas' Caribbean: Sea of the New World (Knopf. \$3.75) is a racy narrative concerning the Caribbean Sea and its islands, and those historical events—piratical, bellicose and revolutionary—which characterized this portion of the Western Hemis-

The Orient in history is represented this year by Edward H. Zabriskie's American-Russian Rivalry in the Far East: A Study in Diplomacy and Power Politics, 1895-1914 (University of Pennsylvania Press. \$3.50), which refutes the popular notion that, due to lack of conflicting interests, the United States and Russia have always enjoyed tra-ditional friendship. This well-documented work gives background to the present-day tension between two great Powers and thus is an indispensable work for students of Far Eastern affairs. More popular books include John B. Powell's My Twenty-Five Years in China (Macmillan. \$3.50); Father Theophane Maguire's Hunan Harvest (Bruce. \$2.50), and Edward H. Hume's Doctors East, Doctors West (Norton. \$3). Of special value is Fr. Forbes Monaghan's Under The Red Sun (Mc-Mullen. \$2.75), the story of Filipino heroism under Jap rule.

Students of antiquity will take keen delight in Jack Finegan's Light from the Ancient Past: The Archaelogical Background of the Hebrew-Christian Religion (Princeton University Press. \$5). Major Trends in American Church History, by Francis X. Curran, S.J.,

(America Press. \$2.50), is outstanding. Father Curran summarizes religious developments in America during the last three centuries-early Catholic missionary achievements in the French and Spanish colonies, the amazing growth of the Church in the Protestant environment of the nineteenth century, and the present position of the Church in American life. In addition, the story of Protestantism is presented with rare scholarship and objectivity. Another authoritative study of more than usual interest is Fergus MacDonald's The Catholic Church and the Secret Societies in the United States, the twentysecond in a series of monographs published by the United States Catholic Historical Society. The chronological limits of the investigation extend from 1794 to 1895. The heart of the problem, however, lay in the years 1880-1895, when the phenomenal growth of all American secret societies made it a matter of major concern for the leaders of American Catholicism. Laval Laurant's Québec et L'Eglise aux Etats-Unis sous Mgr. Briand et Mgr. Plessis (Catholic University of America Press. \$3) sheds light on a little-known aspect of the early history of this country, as well as on the beginnings of the Church in both Canada and the United States. Fernand Mourret's A History of the Catholic Church (Volume VI): Period of L'Ancien Régime (Herder. \$4) deals with the seventeenth and eighteenth centuries, and shows in how many ways modern life has been shaped by what the Church then did. James G. Murtagh's Australia: The Catholic Chapter (Sheed and Ward. \$3) deals with a series of sensational reforms brought about by a few uninhibited Catholics who refused to put up with things as they were.

Merle Curti's The Roots of American Loyalty (Columbia University Press. \$3) is the first systematic study of the development of American patriotism, with principal emphasis upon the formative period-the first hundred years of American nationality. Another pan-oramic study is Mary R. Beard's Woman as a Force in History (Macmillan. \$3.50). Although subject to criticism on a few theological questions, Mrs. Beard's book is a clear, thorough and refreshingly objective presentation of the facts about the historic man-woman relationship. Helen Augur's Passage to Glory (Doubleday. \$3) gives us some interesting bits of information on littleknown incidents of colonial history and arouses our curiosity to find out more about John Ledyard, the eccentric but clear-sighted genius who was probably the first to realize the importance of the Pacific Coast in the development of this nation. Neil H. Swanson's The Perilous Fight (Farrar and Rinehart. \$3.50) brings to light a much neglected and distorted phase of the War of 1812: the British attempt to split the United States by capturing Washington and Baltimore, thus cutting off the Southern from the Middle States.

Alfred Hoyt Bill's The Beleaguered City (Knopf. \$3) is an interesting and gossipy account of everyday life in

Richmond during the four years it was the besieged Capital of the Confederacy. A contemporary Civil War account that has just been published is John William De Forest's A Volun-teer's Adventure: A Union Captain's Record of the Civil War (Yale University Press. \$3). De Forest, a con-temporary of Howells and Stephen Crane, wrote a thrilling and fascinating account of his experiences as a captain of the Twelfth Connecticut Volunteers which has been well edited by James H. Crousbore. Roy Meredith's Mr. Lincoln's Camera Man: Mathew B. Brady (Scribner. \$7.50) contains almost four hundred illustrations from Brady photographs of Civil War scenes and personalities. Meredith is no historian but the photographs will be exciting to any student of the period. The first serious attempt to develop an oil industry in this country occurred in 1859. The Wildcatters: An Informal History of Oil-Hunting in America (Princeton University Press. \$3), by Samuel W. Tait, Jr., treats principally of the early histories of the chief oil fields in the United States.

The twenty-eighth volume in the Rivers of America series is Julia Davis' The Shenandoah (Farrar and Rinehart. \$2.50). The story of the Shenandoah is particularly absorbing, for here history and human interest coincide. Number twenty-nine in the series is Chard Powers Smith's The Housatonic: Puritan River (Rinehart. \$3). This river is so puritanical that the word "Catholic" is only mentioned once. Joseph Mills Hanson's The Conquest of the Missouri (Murray Hill. \$3.50) is a straightforward account of a violent and not very creditable era in America's westward expansion.

İsabel McLennan McMeekin's Louisville: The Gateway City (Messner. \$3) makes out an enthusiastic case for the city that was so conveniently situated on the water route from Pittsburgh to New Orleans. Gertrude Atherton does an unusually original history of her city in My San Francisco (Bobbs-Merrill.

\$3.50). Harlan Hatcher's Lake Erie (Bobbs-Merrill. \$3.50) is the fifth and last volume devoted to the Great Lakes. It retails historical facts with convincing accuracy, interprets them with modesty and fairness, and in the process gives the reader a pleasant and friendly tour around one of America's inland seas. Meridel Le Sueur's North Star Country (Duell, Sloan and Pearce. \$3), the thirteenth volume in the American Folkway series, is a poetically written, episodic, impressionistic story of the Minnesota-Wisconsin country from the earliest explorations to modern times. Ernest Poole's The Great White Hills of New Hampshire (Doubleday. \$3). a recent best-seller, attempts to tell all there is to be told about a small but great state. Harnett Kane's Plantation Parade: The Grandiose Manner in Louisiana (Morrow. \$3.50) makes sprightly reading.

Josephus Daniels' The Wilson Era: The Years of War and After, 1917-1923 (University of North Carolina Press. \$4) captures the flavor of the era and is replete with descriptions and anecdotes about the world-famous figures of the day. Malcolm Bingay's Detroit Is My Home Town (Bobbs-Merrill. \$3.75) is a highly personal but informative series of sketches about the Detroit Tigers, automobiles, and the fourth largest city in the United States. Marriman Smith's Thank You, Mr. President (Harper. \$2.50) is fascinating reading. A veteran White House correspondent, Mr. Smith gives a picture of Roosevelt and Truman which few outside the White House circle ever JOHN J. O'CONNOR

Five which stand out in this survey of history are: The Congress of Vienna; Major Trends in American Church History; The Industry-Ordnance Team; The Great Retreat; General Eisenhower's Report.

Figures of the Past Who Shaped Today

Although UN meetings, Big Four conferences, political and social revolutions have been making important history during these hectic months, the average reader's interest in the activities and accomplishments of his fellow men past and present remains as keen as ever. But the past year has proved rather disappointing for the biography fan; while the quantity of memoirs, autobiographies and tales of the great and notorious has been as prolific as ever, the quality leaves much to be desired.

Now that the main bout of fighting in Europe and the East has ceased, the "Battle of the Books" is getting under way. While it is still too early for any definitive lives of our military leaders, a few studies which will be important for future historians, as well as of present interest for the public, have recently appeared. General Brereton in

The Brereton Diaries (Morrow. \$4), makes an important contribution to the history of the war. In Manila when the war broke out, he saw active service with his airmen in Australia, India, North Africa and Europe, finally holding the responsible position of commander of the Ninth Air Force. Naturally a strong advocate of the importance of air strength in warfare and claiming that the bombardment of German cities made possible the invasion by our armies, he candidly points out our deficiencies and shortcomings, especially during the early days of the struggle.

General Eisenhower inevitably comes in for the lion's share of praise and condemnation. An interesting study of the Commander of the invasion forces is My Three Years with Eisenhower, by Capt. Harry C. Butcher (Simon and Schuster. \$5), a day-to-day account of

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happenings at headquarters by the General's naval aide. It is a good portrait of Eisenhower as a man and a general; Butcher clearly admires his chief and considers him equal to the responsibilities thrust upon him, especially in handling the political factors inevitably bound up with large-scale military operations. Soldier of Democracy: A Biography of Dwight Eisenhower, by Kenneth Davis (Doubleday. \$3.50), gives us the whole life story of its subject. Though interesting and informative, there is too much irrelevant family background. The book is, as well, too uncritically favorable; the author is so filled with admiration for his hero that he can see no fault in him.

The controversial and colorful General Patton could hardly escape the attention of biographers, and so we have General George S. Patton, by James Welland (Dodd, Mead. \$3), an objective and factual account of the General's accomplishments. The author passes no judgments, makes no conclusions, leaving the reader to form his own opinion. William B. Mellor in Patton: Fighting Man (Putnam. \$3), tries to explain the Patton myth by ascribing it to the deliberate purpose of Patton himself whose one aim in life, steadily pursued from boyhood, was to lead armies in combat. While favorable, Mr. Welland does not gloss over the shortcoming and less admirable quali-

ties of his hero.

A moving and inspiring story as well as an important historical record is General Wainwright's Story, edited by Robert Considine (Doubleday. \$3). With the simple dignity of a soldier seeking accuracy rather than effect, Wainwright tells the story of Bataan and Corregidor, the humiliating terms of surrender, the long imprisonment in Formosa and Manchuria. The restraint and objectivity of the narrative cannot hide the modesty and humility of a great man, and surely he has earned the right to a hearing when he denounces a peace based on vengeance and pleads for preparedness. Another hero of the Orient is recalled in Wrath In Burma, by Fred Eldridge (Doubleday. \$3), an impassioned defense of General Stilwell by his former public-relations officer. It is an interesting and exciting tale. The author vehemently denounces anyone Chinese, British or American who dares to oppose his idol, Chiang Kai-shek being the worst villain of all. Such a flood of "experiences" by

Such a flood of "experiences" by lesser officers, privates, war correspondents, OSS agents, refugees and so forth has been flowing from the printing presses that the public has lost all interest, and even the few which are of interest or importance may easily be overlooked. Perhaps the best is John Dos Passos' Tour of Duty (Houghton Mifflin. \$3), a fine job of reporting, clear, concise and objective but too cold and unemotional. The author tells what he saw in the Pacific during the last winter of the war and gives a thrilling picture of the recapture of Manila. The second part of the book, giving his impressions of Austria and

Germany, is the more important and pathetic. The hunger, misery and despair of the people is graphically presented, and we are earnestly warned of the danger of losing the peace. Men and Power, by Henry J. Taylor (Dodd, Mead. \$3), is a collection of interviews with prominent leaders of the day, including Pope Pius XII, Chiang Kaishek, Salazar, Eisenhower, etc., most of which are too brief and sketchy. It is an interesting but not important work. The same may be said of Burma Surgeon Returns, by Gordon S. Seagrave (Norton. \$3), which brings up to date the record of Seagrave's Medical Unit popularized in Burma Sur-

Characters of Colonial and Revolutionary days continue to be popular subjects for the biographer. Two more

subjects for the biographer. Two more aspects of the many-sided character of Thomas Jefferson have been interestingly treated in Thomas Jefferson: American Tourist, by Edward Dumbauld (University of Oklahoma Press. \$3). Although he journeyed widely through France, England, Italy and the Colonies, Jefferson was no lover of travel for itself; each trip was on some definite errand or mission. His methodical and inquiring mind shows itself here as in all else he did. Every journey was carefully planned and, as he was an acute observer, be later put to profitable use many ideas he picked up, especially in the field of architecture and agriculture. My Head and My Heart: A Little History of Thomas Jefferson and Maria Cosway, by Helen Bullock (Putnam. \$3) is woven around twenty-five newly discovered letters which Jefferson wrote to Maria Cosway, whom he met in Paris in 1786. They are friendly, understanding chats showing their author's wide sympathy and kindly interest in the concerns of his friends; also they refute the prurient suspicions of the debunkers and muckrakers.

A long-neglected friend and disciple of Jefferson, James Monroe, is the subject of two interesting studies. James Monroe, by W. P. Cresson (University N. Carolina Press. \$5) and The Last of The Cocked Hats, by Arthur Styron (University of Oklahoma Press. \$3.50). Mr. Styron's book is the more lively and exciting, but brings in too much irrelevant background. This gives us a fine picture of the times, but Monroe and his achievements do not stand out as they should. Also, the author's thesis that Monroe was an exalted common man, simple and commonplace, humble and prosaic, is hardly tenable in the face of his unusual career of over forty years in public office. Mr. Cresson's posthumous work is far more scholarly and complete and, while the style is quiet and restrained, does not lack interest and excitement. The author gives us a detailed picture of the man whose active political career spanned the fateful years from the triumph of the Revolution to the firm establishment of the United States as a respected nation during the period of his own Presidential Administration following the War of 1812. And the important part he

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played in shaping these events as legislator, governor, ambassador, Secretary of State and President, proves him to have been a man of outstanding charac-

ter and ability.

Selected Writings of John and John Quincy Adams, edited by Adrienne Koch and William Peden (Knopf. \$4.50), is an attempt to show the development of their political ideas over a period of more than half a century. The selection is admirable and pertinent to the point the authors wish to prove. They show a life-long substantial agreement between father and son in the belief that power tends to corrupt, that the best form of government is one of checks and balances, that power is safer in the hands of the aristocracy; though in later life John Quincy became more interested in the role of political power in guiding social changes.

Another important and interesting work on the Colonial period is Paul Wallace's Conrad Weiser (University of Pennsylvania Press. \$5). Weiser arrived in the Colonies as a boy in 1710 and spent a long life as trusted interpreter and adviser on Indian affairs to the Colonial Governors of New York, Pennsylvania, Maryland and Virginia. His letters and diary give a fine picture of the country during the passing of the Indian and complete occupation by the white man. The book will be a valuable reference work for students and writers of the pre-revolutionary years, as well as a thrilling story for average readers.

One of the outstanding books of the ear is Nathan Schachner's Alexander Hamilton (Appleton-Century. \$4). With artistic skill and scholarly thoroughness, Mr. Schachner tells the story of the penniless West Indian orphan who became one of the most outstanding and important figures of the Revolu-tionary leaders. Hamilton's life was one crowded with drama, strife, contradiction, success and failure. A man of great abilities and glaring defects, his indomitable will and tireless energy broke down the barriers of questionable birth, poverty, political and per-sonal enmity, and raised him to the highest rank of society and political leadership. His first "break" came early in the Revolution when Washington, noticing his ability, made him one of his personal aides, a position which brought him in frequent contact with most of the Patriot leaders, civil as well as military, who were impressed by his undoubted abilities. A fortunate marriage with Betty Schuyler satisfied his social ambitions and admitted him to the circle of rich conservatives whose leader and champion he was to become. Although one of the most influential men of his day, Hamilton was never a popular hero. His contempt for democracy and the mob was deep and genuine, and as a sincere and effective champion of property and privilege, he directed all the force of his brilliant mind and dynamic energy toward plac-ing in the hands of the "wise and good" control of the social, political and economic destiny of the new and growing

The annual tributes to Abraham Lincoln have appeared as usual; among them may be mentioned Abraham Lincoln: His Speeches and Writings, edited by Roy P. Basler (World. \$3.75), a collection of about 250 speeches, state papers and letters covering nearly every phase of Lincoln's life. Their wide variety of style, each so apt for the particular occasion, shows their author's extensive command of mood and language. Dr. Basler's comments are interesting and, although he is a recognized authority on Lincoln, having published two other books on the subject, his theory that Lincoln never "grew" but showed the same greatness from youth, will be sharply challenged by most of the experts. Burton J. Hen-dricks' Lincoln's War Cabinet (Little, Brown. \$5) vividly paints the evils and shortcomings of a coalition cabinet. According to the author, Lincoln's most difficult and delicate job was keeping his cabinet in hand, persuading them to work together and preventing their efforts to subordinate him and take control of government policy. There are fine pen-pictures of Seward, Blair, Stanton, Wells and others. Although running nearly five hundred pages, the book is too short to treat the subject adequately and many important details are omitted, the author concentrating on such crises as the relief of Fort Sumpter, the Wilkes incident, the quarrels over McClellan and the Emancipation Proclamation.

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The only others on Lincoln worthy of mention are Legends That Libel Lincoln, by Montgomery S. Lewis (Rinehart. \$2.75); and Lincoln and the South, by J. G. Randall (Louisiana State University \$1.50). Mr. Lewis rather warmly denounces those biographers and novelists who, he claims, really belittle Lincoln by emphasizing and perpetuating such fables as the worthlessness of his father, the shrewish temper of his wife and the influence of his romance with Ann Rutledge. Professor Randall's work consists of four lectures, in which he develops the generally-accepted thesis that Lincoln as a Kentuckian understood the South, was sympathetic and would have prevented the evils of reconstruction.

Those interested in this period of our history might also enjoy Alexander H. Stephens, by Rudolph von Abele (Knopf. \$4). Though good in parts, it is rather vague and confusing, as the author concentrates too much on what he calls a "psychological study of the complex characteristics" of his subject and skims too lightly over his political career. Another recent "find" is an autobiography of the well-known Indian fighter, General George Crook, edited by Martin F. Schmitt (University of Oklahoma Press. \$3). It will prove a valuable source of information on conditions on the frontier during the years before and after the Civil War. In the plain, blunt language of the soldier, Crook sets down his opinion of the Indian and white man; though he had no high regard for the Indians, he places most of the blame for whatever trouble they caused on the corrupt agents, inefficient officers and broken promises of the Government.

Coming down to more recent times, we have another life of Woodrow Wilson in The Story of Woodrow Wilson, by Ruth Cranston (Simon and Schuster. \$3.50). The book is, as the title states, a story whose easy narration should prove interesting to the high-school student and older readers as well. The author, while sympathetic, is objective, merely telling the story and for the most part leaving judgments and conclusions to the reader.

The inevitable deluge of reminiscences, interpretations, eulogies and condemnations of Franklin D. Roosevelt is rather slow in getting under way. The only two so far this year which are worth remembering are The Roosevelt I Knew, by Frances Perkins (Viking. \$3.75) and As He Saw It, by Elliott Roosevelt (Duell, Sloan and Pearce. \$3). Miss Perkins' sixteen-years' close association with Roosevelt would guarantee her intimate knowledge of his character, ideas and policies. While expressing great admiration for the former President and approval of most of his policies, she does not hesitate to point out what she considered defects and shortcomings, commenting on his manysided personality which was the cause of such diverse judgments on the part of those who came in contact with him, and the extent to which his judgments were influenced by imagination and sympathy. The book also contains much inside information on those aspects of the New Deal with which she was concerned, especially social legislation. It will be an important source of material for future historians.

Elliott Roosevelt's work is of no historical value, though it contains some interesting trivia regarding his father's likes and dislikes. It deals mostly with the conferences aboard the Augusta, at Casablanca and Teheran; it is decidedly pro-Russian and anti-British, Churchill being the chief villain. British, French, Dutch and American imperialism is denounced as a danger to world peace, though Russia seems innocent of this fault. Considering the general tone of the book, the fervent pleas for liberty and a return to the high ideals for which the war was fought appear rather hypocritical.



In somewhat lighter vein we have Lost Men of American History, by Stewart H. Holbrook (Macmillan. \$3.50), a curious and entertaining volume. The author holds that historians give all their attention to the important figures of the past, and thinks it is time the "little men" received just recognition for their interesting and often important contributions to the general welfare. And what a varied and colorful cast of characters he resurrects, some trivial, a few harmful, many important! No one really cares who ate the first tomato or started the custom of wearing beards, but Samuel Howe and his first school for the blind and Dorothea Dix's splendid work for the insane are worthy of remembrance. The sketches are clever and amusing, although the author becomes a bit too cynical at times, and many will question some of his assertions-for instance, that Horatio Alger was the most influential author of the closing days of the last century, and that the Revo-lution was largely the work of that prince of propagandists, Samuel Adams. In his Starling of the White House (Simon and Schuster. \$3), Thomas Sugrue edits the reminiscences of the head of the White House Secret Ser-



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vice. Back-stairs gossip about the great is always fascinating, though rarely important. So Colonel Starling, whose job was to guard the Presidents from Wilson to Roosevelt, satisfies our curiosity with his wide variety of anecdotes of great men in unguarded moments. While the author gives us much inside information on the five Presidents he knew so well, discussing their foibles and idiosyncrasies, their plans, hopes and disappointments, there is never a lapse of good taste or discretion.

Two members of the Supreme Court have attracted the attention of biographers during the past year. Brandeis:
A Free Man's Life, by Alpheus T.
Mason (Viking. \$5) is much too verbose and uneven. Most of the work is concerned with the activities and controversies of Brandeis' early years, especially the Ballinger-Pinchot incident, while his career as a member of the Court is too briefly treated. The author presents him as a precocious, self-confident youth of unusual intellectual ability, a lawyer whose radical opinions caused strong opposition on the part of business to his appointment to the Su-preme Court, a liberal judge who always placed human rights above property rights. Samuel Konefsky's Chief Justice Stone and the Supreme Court (Macmillan. \$3), is more a discussion of the powers of the Court and of Stone's judicial acts and philosophy than a biography. The author treats only the twenty years of Stone's life as a judge, describing him as a liberal of the school of Holmes and Brandeis.

Newspaper editors have also come in for their share of attention. Much has been written about William Allen White, the small-town editor who wielded nation-wide influence for so many years, but his own story is by far the best. The Autobiography of William Allen White (Macmillan. \$3.75) gives us a pleasant picture of the author's childhood and youth, the struggles of the early years at Emporia, his intense absorption in politics, arresting com-ments on the Presidents (he knew all of them from Cleveland to the second Roosevelt) and his almost childish faith in America's greatness. It is a charming portrait of an old-fashioned liberal. Henry Stoddard, in his Horace Greeley (Putnam. \$3.50), tells the exciting story of the eccentric, honest and able man who for thirty years made the New York Tribune a power in the land. Always an ardent crusader, Greeley made masterly use of the rough and violent journalism of the mid-nineteenth century to advance the cause of anti-slavery, social justice, woman suf-frage or whatever trivial or important movement attracted him at the moment. An Honorable Titan, by Gerald W. Johnson (Harper. \$3.50), tells how Adolph Ochs in his slow, methodical and unspectacular way, raised the New York Times from a bankrupt sheet to its present position as the country's most outstanding newspaper.

There are amusement and entertainment in Mark Twain: Business Man, by Samuel C. Webster (Little, Brown. \$4). Here Twain's great-nephew, son of his overworked and maligned secretary, gives us an intimate account of a little-known and not too creditable side of the famous humorist's character. As a business man Twain seems to have been a curous complex of greed and generosity, shrewdness and incompetence, always blaming his secretary for the failure of his grandiose and impracticable schemes.

In The Lowells and Their Seven Worlds (Houghton Mifflin. \$4), Ferris Greenslet traces the progress of that famous family from the arrival of its first member in New England in 1640. Within a few generations old Percival Lowell's descendants by their energy and ability had safely entrenched the family in the secure social and financial position they have ever since maintained. While there has been no genius of the first class in it, each generation has produced outstanding and successful representatives in the fields of business, politics, literature and education. It is an interesting and instructive chronicle, implicitly emphasizing the old truth that the family is the basic unit in a free and civilized society.

Two other American characters, from opposite ends of the social scale, tell of themselves. In Boy from Nebraska (Harper. \$2.50), Ben Kuroki, a Nisei, captures the real spirit of America in relating how he won through against prejudice. Thomas W. Lamont, of the House of Morgan fame, relates engagingly My Boyhood in a Parsonage (Harper. \$2.50).

One of the most charming memoirs of the year is From the Top of the Stairs (Little, Brown. \$2.50), in which Gretchen Finletter, the daughter of Walter Damrosch, sketches a fascinating musical world and, even more admirable, reveals an affectionate family life.

Several excellent works on European subjects have also appeared during the past year. The reader will enjoy Alexander of Macedon: The Journey to World's End, by Harold Lamb Doubleday. \$4). The story of the youthful world-conqueror is told with all the fascination of a novel. We are given an excellent picture of the political, social and religious background of the day. The wide panorama of Alexander's travels and conquests is vividly presented until at the early age of thirty-three he dies, worn out in mind and body by his superhuman exertions and the great weight of responsibility.

Secretary of Europe: The Life of Friedrich Gentz, Enemy of Napoleon, by Golo Mann (Yale University Press. \$4), derives its interest from a fine background of the times and portraits of the many important personages who appear in its pages rather than from the story of Gentz himself. A Berlin journalist and rake with an unusual flair for propaganda, his writings, encouraged by subsidies from the British government, kept alive a strong opposition to Napoleon in Germany and Austria. Forced to flee from Berlin, he was welcomed in Vienna and given a posi-

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tion at court; his chief claim to fame was that he was appointed secretary to the Congress of Vienna in 1814. The Good Fight, by Manuel Quezon (Appleton. \$4), was dictated by the President of the Philippine Commonwealth during his last illness. Here he tells the story of the one idea which dominated his life-freedom for the Philippines, his fight against Spain and America to secure that freedom, the fateful decision to attain his goal by peaceful cooperation instead of force, the slow but steady advance toward it as head of the Nationalist Party. Anyone reading this direct and forceful narrative can easily see why Quezon was a hero

to his people and an important force in modern history. Yet it is a politic and discreet book; much is left unsaid which might embarass American officials and politicians.

F. J. GALLAGHER

Five outstanding biographies of the year can be culled from the above roundup: Alexander Hamilton; James Monroe; Alexander of Macedon; Lincoln's War Cabinet; The Autobiography of William Allen White.

The Great and Silly American Taboo

No listing of the three most important problems facing the American people today can fail to include the race problem. Thirteen million Negroes, not to mention other minority groups, cannot wait forever on the white man's good pleasure. An outsider must be astonished by the monstrous folly of those who preach democracy to thirteen million Americans and then expect to be able to hold them indefinitely in subjection.

Armistice Day saw the publication of a little booklet which could easily be the most important contribution of the year to the solution of the interracial problem. It is a ten-cent pamphlet issued by the Social Action Department of NCWC, 1312 Massachusetts Avenue, Washington, D. C., entitled Seminar on Social Action and the Negro. The seminar was held July 2-5, some forty-five people being invited by the Social Action Department to participate. All were chosen for competence in their particular fields, and discussion of every phase of the problem was full, free, vigorous and practically contin-uous. The Catholic principles on the Negro in Economic Life, on Civic Rights, on Social Services, on Housing, and on Organizations are set forth succinctly but forcibly and unmistakably. It is a clear call to action, such as Catholics in America have long been waiting for. No Catholic-let me repeat, no Catholic-can afford to be without this pamphlet.

In the field of practical interracial work, Margaret Halsey's Color Blind (Simon and Schuster. \$2.50) deservedly took the limelight towards the end of the year. Anything Miss Halsey writes is good reading; and in Color Blind there is much good sense as well. It reveals what seems to have been one of the war's top secrets-that Stage Door Canteen was run on strictly interracial lines. If you are inclined to be discouraged about the race problem, or to be smug about Northern "tolerance" as contrasted with Southern intolerance, or if you wonder how interracialism works, read this book. Probably you will feel that in the chapter on the sex angle Miss Halsey is a bit too elaborate to be convincing and tries to prove too much. But she preaches

the sound doctrine that what is wanted is not a few people with great courage, but a great many people with a little

Personal experience is also the background of Ruth Smith's notable White Man's Burden (Vanguard. \$2). She had the experience of having a lovable and talented Negro woman friend of hers die on a Southern roadside after an automobile accident, because a "white" hospital would not take her in. Miss Smith, Yankee teacher in a Negro Protestant school in Alabama, probes the sore of segregation, with its inevitable concomitants of hate and suspicion, which undermine the attempt to build character and self-respect. She finds that "in this country the army of love has certainly refrained from taking a stand. . . . We have left a vacuum for the forces of hate." She sees that Christian default in preaching and living Christ's commandment of love for every soul God created is leaving the field free for those who, like the Communists, find their driving force in hatred.

What makes people hate people is the question which Dorothy W. Baruch answers in Glass House of Prejudice (Morrow. \$2.50). She finds it in maladjustments-to home life, to work, to one's environment; in a desire to compensate for injuries received, for unhappiness, for frustration. She deals mainly with prejudice in rather extreme forms, and does not weigh the simple, but almost overpowering, force of American life, which at every turn thrusts upon us some affirmation or "confirmation" of the traditional racial stereotypes. And she does not consider the part religion could play both in teaching the true dignity of man and in giving the supernatural motivations for striving for racial justice. A glimpse of what religion can do is given in the section "The Negro in American Life" of Guiding Growth in Christian Social Living by Sister Mary Joan, O.P., and Sister Mary Nona, O.P. (Catholic University Press. \$4)-a valuable contribution to a part of Catholic education on the parochial level that has not had the stress it deserves

In Religion in Higher Education among Negroes (Yale University Press), Richard I. McKinney finds that



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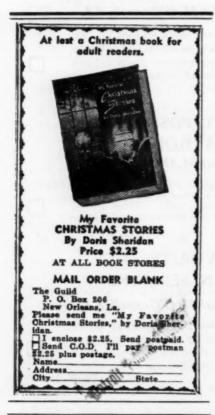
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BUY ALL THE BONDS YOU CAN... KEEP ALL THE BONDS YOU BUY! religion counts for more in the individual life than appears at first sight. In one survey, for instance, while "93 per cent of the students were church members and more than 90 percent attended church from twice a month to every Sunday a month, only 35 per cent felt that their fellow students were interested in religion." Religion, it is heartening to see, means more for the Negroes studied than mere vague spiritual generalities. The problem of "the logical validation of religion" is "acute" as indeed it must be for those who have not the vision of the full truth which Catholics are privileged to enjoy. It is disquieting to read that among the "experiences which have hindered the development of students' faith," the one most frequently listed was the influence of college courses. And this in spite of the fact (according to Dr. McKinney) that religious influences are stronger in Negro than in other colleges. Catholic education does not bulk large in this survey; there is not much bulk yet to Catholic higher education for Negroes.

Two little books may come in handy for giving to your friends who "know so many things that ain't so" about Negroes. They are Racial Myths, by Mary Ellen O'Hanlon, O.P. (Rosary College, River Forest, Ill. 25c.) and Sense and Nonsense about Race by Ethel J. Alpenfels (Friendship Press,

N. Y. 25c.)

Interracial teaching in the form of novel or narrative produced a few notable books during the year. As a story, Great Day in the Morning, by Florence Cranwell Means (Houghton Mifflin. \$2), is not of the tremendously gripping variety, but it is a pleasant, sympathetic tale of how a Sea-Island Negro girl manages to obtain an education and find a place in life. It is a picture of typical experiences along the Southern Negro educational ladder, with a little laudable publicity for the Penn School; and is good introductory reading for people who have had little contact with Negroes or the institutions which aid them; and contains some pointed lessons for the benefit of those who have had such.

The late James Weldon Johnson, in a delightful God's Trombones, showed how a skilled writer could produce a creative work of art through the medium of the old-style Negro preacher's language, topics and imagery. Lorenz Graham, son of a New Orleans A.M.E. minister, follows somewhat the same line in How God Fix Jonah (Reynal and Hitchcock. \$2.50). Only this time the medium is that of a West African native, telling the great Bible stories in simple English, but with native rhythm and peculiar power and intensity. Yet there is no tampering with the essence of the Scriptural narrative. With Letterio Calapai's fine wood engravings, it makes a good gift book, and will introduce many a child or man for the first time to Jonah, Moses, or Ruth.

Mrs. Palmer's Honey, by Fannie Cook (Doubleday. \$2.50), could have been a good story if the author had not

made it a communist tract. It deals with the realities of Negro life in a border town, St. Louis, Missouri. Honey Hoop, gentle, attractive, uneducated Negro girl is caught in the racial and economic tides that swirl today. She and those about her are intensely human people—but Mrs. Cooke maneuvers them and judges them by the logic of the gospel according to Stalin. If, however, we want to convince the Negro that his salvation is not in that gospel, it is up to Catholics to give the Communists some stiff competition in the work for interracial justice.

Quality, by Cid Ricketts Sumner (Bobbs-Merrill. \$2.75), is a much more understanding, and therefore more constructive, novel. Pinkey Johnson, a Negro girl who could pass for white, went to school in Boston and eventually became a graduate nurse, without anyone, till the very end, suspecting her Negro blood. She returns to the South; and Quality is the story of her readjustment. Mrs. Sumner understands Pinkey and her problem; she also understands the Southerner of decent instincts and his problems. Quality does not solve anything; but it lets in a lot of light. And the problem she enlightens is that of reasonably decent people caught in an indecent social system. It does violence to their sense of justice, but they do not well see how they can change it. They have known no other, perhaps can conceive of no other kind of relationship between whites and Negroes. Negroes have their "place," and the "good' ones stay there—and good white people must bear gracefully their white man's burden. They would wish, indeed, to see justice done, but not to the extent of having the heavens fall.



Marching Blacks, by Adam Clayton Powell Jr., is another instance of the attraction of communism for the Negro. Not that Mr. Powell is a Communist, but his book reflects the influence of the party line. It is the book of an angry man, who sees the salvation of his race in the "masses," whom he would have join in a mighty mass-mi-gration, leaving the South to decay in its reaction. How the North would absorb these millions, Mr. Powell does not well explain. It would be a bit too obvious and simple to brush off Mr. Powell's anger as hysteria and his penchant for communist ideas as propaganda. But Mr. Powell, like every Negro, has a right to be angry-angry, above all, at those who would smugly warn him away from the Communists while discouraging him from drawing near to the Christians.

CHARLES KEENAN

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